

The Occident

Crowell Myron W 1898

Established 1868. SAN FRANCISCO, CAL., OCTOBER 5, 1898. Price, \$2.00 per Year.



REV. WILLIAM J. McCAUGHAN,
Pastor-elect of Third Presbyterian Church, Chicago.

(See page 5.)

IRVING INSTITUTE.

Select Boarding and Day School for Young Ladies.
Primary Department for Children.

Carriage will call when desired.

This school, so well known for twenty-one years, has moved into elegant and commodious buildings on the N. E. corner of California and Buchanan Streets. It gives full Seminary and College preparatory courses, languages, elocution, music in all its branches, and art.

It is an accredited school to the universities. For further information address the Principal, Rev. Edward B. Church, A. M.

Cogswell Polytechnical College.

26th and FOLSOM STS., SAN FRANCISCO.

Oldest Polytechnical School on the Coast.

TECHNICAL COURSES include Carpentry, Cabinet Making, Pattern Making, Forging, Moulding, Casting, Machine Shop Practice, Freehand Drawing, Mechanical Drawing, Sewing, Dressmaking, Millinery, Cooking, Stenography and Type-writing.

ACADEMIC WORK includes Algebra, Geometry, Trigonometry, Physics, Chemistry, English and History.

Competent Teachers in All Departments.

For further information address, J. H. CULVER, Secretary; or W. H. V. RAYMOND, Superintendent of Instruction.

SAN FRANCISCO

Theological Seminary

San Anselmo, Cal.

The next term will begin Wednesday, September 21st, 1898. For catalogues and information address

CLERK OF THE FACULTY,
San Anselmo, Cal.

PORTLAND——ACADEMY.

TENTH YEAR.

First Term Begins Wednesday,
Sept. 14th, 1898, at 10 A. M.

The Academy includes a Primary and Grammar School, a College-fitting School and a department of advanced work in the Languages, Mathematics, English Literature and Chemistry. For particulars address

PORTLAND ACADEMY, Portland, Or.

ALBANY COLLEGE.

Albany, Oregon.

Offers a Literary, Commercial, or Normal Education under most favorable circumstances.

The Faculty is composed of scholarly men and women.

College Hall is a roomy building, well lighted, heated and ventilated.

There are Two College Courses—the Classical and Scientific, and a regular Business College training equal to the best.

Write to the President,

WALLACE HOWE LEE, A. M.

OCCIDENTAL COLLEGE.

Superior advantages for both sexes. Three courses: Classical, Literary and Scientific.

THOROUGH PREPARATORY DEPARTMENT.

Christian homes ready for boarding students. The new location is an ideal place for residence. Fall term begins September 13, 1898. For catalogue, etc., address the President,

REV. GUY W. WADSWORTH,
827 Grand View Avenue, Los Angeles, California

MILLS COLLEGE and SEMINARY

The Oldest

Protestant School for Girls on the Pacific Coast.

Grants diplomas and confers degrees. Rare Opportunities Offered in Music. One hour's ride from San Francisco. Board and Tuition per Term of Twenty Weeks, \$180. Write for Catalogue to

MRS. C. T. MILLS, PRESIDENT,
Mills College P. O., Alameda Co., Cal.

Fall Term Opens August 3d, 1898.

CASTILLEJA HALL

Boarding and Day School for Girls.

MISS ZAIDEE M. BROWN, MRS. LUCY
FLETCHER BROWN, Principals.

Prepares for all colleges that admit women, and especially for Stanford University, where its graduates are admitted without examination on recommendation of the principals.

Board and Tuition per year - - \$400

Tuition (for girls living with parents or guardians) - - - \$100

Write for catalogue to

MISS ZAIDEE M. BROWN,
Palo Alto, Cal.

School opens Sept. 6th.

The McCormick Theological Seminary

will open Thursday, Sept. 22d, at 3 P. M.,

with an address by a member of the Faculty. Rooms will be drawn by the new students at 10 A. M. in the Chapel. Full corps of Professors. Electives are offered in all departments. For catalogues and further information address:

FACULTY, 1060 N. Halstead Street, Chicago.

MOUNT TAMALPAIS Military Academy SAN RAFAEL.

The only Presbyterian Preparatory Boarding School for Boys north of Los Angeles.

REV. ARTHUR CROSBY, A. M.,
Head Master.

Fisk Teachers' Agencies.

BOYNTON & ESTERLY,
Pacific Coast Managers,

420 Parrott Building, San Francisco,
525 Stinson Block, Los Angeles.

Over 12,000 teachers placed. Manual free. Now is the time for teachers to register for good positions, and for school officers to secure the best teachers.

PIPE ORGANS—

When in need of a first-class Pipe Organ, guaranteed fully equal to the best Eastern manufacture, or repairing and tuning done, call on or write for testimonials and prices to Geo. N. Andrews, Pipe Organ Manufacturer, No. 620 16th Street, Oakland, Cal.

Estimates Cheerfully Furnished.

The Occident

REV. THEO. F. BURNHAM, M. A.,
Editor.

REV. E. WOODWARD BROWN,
Associate Editor.

JOHN M. FORSYTH,
Lessee and Business Manager.

Our Point of View.

BY THE EDITOR.

The Christian Commission. This body still works along the lines of usefulness begun at the opening of the war, and the financial resources have been a matter of sincere gratitude. All bills have been met promptly, and the spirit of co-operation on the part of the military and civilians has been very gratifying.

Solidarity. This is a term coming much into vogue. We have had too much of individualism. Let us get larger views of the Kingdom, and while loyal to our parish, regard ourselves as a part of an organic whole. Let nothing which concerns any church of Christ be regarded as alien or foreign to ourselves.

The New Woman. Not long ago Miss Anna Shaw and others had much to say about the new woman. But where is she? Has the transition been so gradual and so sweet that we did not notice the crossing of the line? Mothers still have mothers' hearts, and home is still the dearest spot on earth. Women are, however, more companionable from their larger devotion to things outside of the routine domestic; but their hearts are just the same. The index of the metronome goes back and forth, but comes always after a while to rest in a vertical direction.

A Wrong Which is a Menace. Recently in a city not forty miles from San Francisco, at a primary election, the ballot box was placed in a room back of a corner saloon, having a window open to the street, about five feet above the sidewalk. Voters had no chance for privacy in preparing their ballots, and the workers could tell what ticket was received, by observing who handed it to the voter. Nobody was sure that his vote went into the ballot box, for it was not

clearly visible from the street. It was reported by the local press that many votes not agreeable to the clerks were quietly dropped upon the floor or otherwise disposed of. This is a serious matter. It is poison at the fountain-head of our political life, and a menace to our free institutions. A free and intelligent body of American citizens cannot long be treated thus without a revolt, which will mean something. We need a new primary election law at the earliest possible moment.

The Testimony of One Who Knows. We have long believed that the practice of drinking liquor is largely decreasing among our public men. We have excellent authority for that view in a recent utterance of Hon. S. G. Hilborn, the efficient Congressman from California. He said in an address in Oakland: "Like many old Californians I have drunk a glass of liquor now and then, but I never was intoxicated in my life. For the past three or four years I have not drunk a single glass of liquor. When I went to Congress I found that the great leaders—the men who control—who must have clear heads on the floor—never drank liquor, especially in public. I found that the man who drank in saloons, even moderately, lost a measure of his influence, and I stopped it. It was no effort to do so, and when I came back here I did not resume the practice of using liquor even moderately." These are manly and instructive words. Having intimate personal knowledge of the herculean labors of this member of Congress, we regard the question of efficiency settled. To work well one must not imbibe. To our mind it is a pity that, for a time at least, so able and successful a representative must stand aside. But his successful rival for the nomination is most highly spoken of by those who know him and this fact is some compensation. However, we have no idea that the public will give Mr. Hilborn more than a brief vacation.

Editorial.

The Safe Anchorage.

Recently, in conversation with a minister of the Unitarian faith, he remarked: "I do not know how it is with Presbyterian ministers, but those in the —— body are largely upon the ground held by Channing. They believe in the divinity of Christ, but not in his deity." I was glad to be able to reply that Presbyterians are sound and true upon the doctrine of the deity of Jesus Christ. When one falls away from that fundamental truth, if he has a spark of honor and manliness, he feels it incumbent upon himself to lower the flag which stands for orthodoxy in this department of thought and practice, and he seeks more congenial associations. Men like Mills and Eells find liberty of thought and action, and are too manly to stay in a fort over which waves a flag which they cease to recognize as their own. The advantage of our system of clearly expressed doctrine is thus made manifest. A creed extensive and explicit, with reasonable liberty in the terms of subscription, is a great means of unity, purity and progress to a religious denomination.

It is not ours to justify the remark of our friend, but only to express our gratitude that our system and the facts of the case as worked out under that system are so satisfactory. We are a broad church. Men may be pre or post millenarians. They may be *jure divino* Presbyterians, or otherwise; as scholars they may follow lines of belief which diverge somewhat, but they all follow one well-beaten path of loyalty to the truth that Arius did not see, viz: Christ is not only more than man or angel, but Thomas was justified when he said to Him *My Lord and my God*. Nor are we troubled with those passages in the Scriptures which have proven to be stumbling-blocks to the Unitarian, wherein Jesus is represented as lacking knowledge of the future, as less than the Father, etc. Conceiving of that mysterious One as having first a human body, second a created finite soul, and thirdly the Logos or Indwelling Deity, we can easily see how, when the door from his diviner part was closed, his human spirit had only finite powers. Then we see how prayer and obedience were natural and requisite. We need to steer clear of Arianism, Apollonarianism (which denies the real human spirit to Christ), and the doctrine of kenosis in such form as vitiates a sound philosophy.

So much depends upon our conception of the person and power of Jesus Christ, that we are very jealous for this essential truth. Any one sent on a mission of God is divinely sent. We speak of St. John, the Divine, and of our "eminent divines;" but the Son of God stands higher. He is unique, the only begotten whose goings forth have been from everlasting (Heb., from the days of eternity, Micah v: 2). When He speaks of the Father's house, and says: "Thy sins are forgiven thee," there is an authority not merely delegated, but resident and paramount.



"Fire and Fall Back."

This expression we lately heard, not at Santiago nor at Manila, but in the presence of a large number of military men, who were crowding close to a bar upon a steamer, when the men in the outer rim of the crowd were eager to secure the flowing spirits just beyond their reach. In order to get nearer, one fellow in uniform shouted as above, in hope of more quickly quenching his thirst. How much truth he unconsciously uttered. *It is firing* that men do when they swallow down whiskey and like beverages. They inflame the passions and set on fire the course of nature. The otherwise kind man becomes harsh, selfish and possibly brutal towards his wife and children. Then, how just was the order to "fall back." The drinker falls back financially. He usually fails to meet his bills and his credit is impaired. He falls back socially; so also intellectually he falls back; he has no high ambition and carries out no noble plans of self improvement. Spiritually he falls back. He ceases to pray, he shudders at the memory of his good mother now in heaven. So for all these reasons, how much better the order, "*Cease firing and advance.*"



We have received a copy of a sermon, printed by request, delivered by Rev. Thos. C. Easton, D.D., in the Eastern Presbyterian church, Washington, D. C. The theme is "Cuba's Conflict, Spain's Struggle and America's Advance." It is in the trenchant, fervid and attractive style of the former incumbent at Calvary church in this city, who seems to be doing good work at the capital.



From White Sulphur Springs, Montana, comes one of the most cheering responses to our wish to see the OCCIDENT more widely taken among

our church members. The pastor, Rev. A. I. Goodfriend, realized what a help such a paper would be to his people; so he gave a few lectures and used the proceeds to pay for subscriptions, and this places the paper weekly in many homes.



Our good brother, who edits the *Southwestern Presbyterian* at New Orleans, in the course of some kindly reference to the OCCIDENT, urges us to make it a rule to rise at five A. M., as the former does. Brother, you are too slow. Five o'clock! Never! Why, sir, on the first day of October, 1888, I began rising at a *quarter past four*.

Choice by a Chicago Church.

At a recent meeting of the congregation of the Third Presbyterian church, Chicago, it was unanimously decided to extend a call to Rev. William J. McCaughan, pastor of St. Andrew's Presbyterian church of Toronto, to accept the pulpit left vacant by Dr. J. L. Withrow. Rev. Mr. McCaughan was born in Ireland in 1857, and was educated at Londonderry, and Edinburgh, Scotland. Soon after receiving the degree of D.D. at Edinburgh, he accepted the pastorate of a small church in Ballymew, Ireland, where he stayed two years. His remarkable ability was not to be confined to so small a place, however, and he went to Belfast, where he became pastor of the Montcollinger Presbyterian church, which position he filled for eleven years. He came to Toronto in the spring of 1897, and as pastor of St. Andrew's Presbyterian church acquired a reputation as an exceedingly eloquent and vigorous clergyman. During his short stay in Toronto he became strongly attached to his congregation and was very popular among church people. Mr. Teall, chairman of the committee appointed by the Third church to choose a successor to Dr. Withrow, was very strong in his praise of Rev. Mr. McCaughan, and was warmly supported by the rest of the committee. They all declared he was a man of splendid presence, very eloquent, and an accomplished scholar. He is liberal in his views, and is said to be remarkably successful in his work with young people. Mr. Teall is positive that he will accept the call, and the people of the church are delighted with the selection of a man so well fitted to fill the position.

Editorial Notes.

BY THE ASSOCIATE EDITOR.

Preparation for Prayer.

It is expedient in prayer to prepare by reading the Bible, its promises and warrants for prayer, or to begin with a meditation on God in order to increase the apprehension of him and become more sensible to his goodness. All this will make worship more hearty.



Responsibility for Unconscious Influence.

We are responsible for our unconscious influence. The Apostle says, "For none of us liveth to himself and no man dieth to himself." Then, so far as he is responsible for what he makes or allows himself to be, man is responsible for that force which he exerts without knowing it, to awaken or to direct the impulses of others.



Revivals.

Ever has the church witnessed revivals of religion; awakenings to a purer, clearer, fuller vision of religious realities, to a brighter hope, to a deeper and more ardent love, to a quickened zeal, to a greater liberality. We have read of these revivals from far back in medieval history and down through the ages unto the present. Every Christian country has had them, every Christian denomination.



Home.

One of the strongest sentiments of our nature is the sentiment for home. One of the deepest experiences of our lives is the experience of home. We have the whole world of nature and of man, but nothing in it all is so satisfying as home. We can think of houses and towns, of factories and railroads, and be spectators of the world's vast life; but there is nothing like the sights and sounds of the successive experiences of home.



Good Character Tends To Be Unchanging.

Can good character ever be made unchangeable by natural process? Yes, practically, though not theoretically. Choice makes habit, habit makes disposition, disposition makes character. Of course, a diamond can be dissolved, and granite is not fire-proof. Gold and silver as solids are destructible. And character in theory may not be firmer or more durable than these. But good character is proof against all ordinary influences of change. As a rule, prin-

ciple abides. Yet, after all, we need divine supports, and in them alone do we have the absolute perseverance of the saints.

Improvement in Christian Thought.

It has taken the Christian world long to rise above partial and inaccurate conceptions on certain moral principles; long to get away from them as mere abstractions, and to realize what they mean in the concrete. It has taken long for the Christian world at large fully to understand Christ.

Annexations by Christian Powers.

There are about annexations by Christian powers two great drawbacks, namely, the importation of arms and of spirits, both of which are terrible curses to the great body of industrious natives. It is high time that the regular government introduced into these districts, the improved government so far as protecting against war and criminality is concerned, should put an end to all trade in guns and drink.

Spread of Intelligence.

There is a tendency to a rapid emancipation of our nation from ignorance, in the educational movement as now carried on by platform and pulpit, by school and university; by newspaper, magazine and book.

Men of Faith as a Moral Power.

It is certain that it is the men of prayer and faith, the men of God, who in the world at large and in the long run have best seconded and advanced the moral cause along all its various lines. It is certain that it is the ages and the people of faith that have written the brightest chapters of moral history.

Judging Men Righteously.

A man may be doing right when seemingly doing wrong. He may be resisting the evil and the resistance not as yet be visible. The bridge is really building while the abutments are being laid under water. Water may be hurled in billows onto the shore and be quietly running out underneath from the shore. Our Lord said, "Judge not according to the appearance, but judge righteous judgment." The Apostle said, "But with me it is a very small thing that I should be judged of you or of man's judgment,

yea, I judge not mine own self, . . . He that judgeth me is the Lord." Only He knows the real direction of the current in some people's lives.

Sovereignty and Free Will.

How God can be sovereign and man free is an unsolved problem. The most conspicuous and elaborate attempt to solve it is that of Jonathan Edwards in his treatise on the will. He was one of the greatest psychologists that ever lived. Yet his attempt is considered a failure. We think that sovereignty and free will exist, but we do not know how they co-exist. The Apostle has the fact in a nut-shell, but not the explanation, when he says, "Work out your own salvation . . . for it is God which worketh in you."

When God Is Said to Repent.

What does it mean when God is said to repent of doing thus or so? The Bible regards him as a person, in a sense unknowable, and known best, yet only in part, by analogy with other persons. The moment we get beyond this, we drop off the edge on one side into atheism, or on the other side into pantheism. The great Christian thinkers and saints rest on the simple statements of the Bible, as on the whole the most satisfactory, the nearest to the truth. Hence, when God is said to repent, this speech is after the manner of men, and yet has probably in it an element of substantial truth.

Our Religious Literature.

We have a religious literature greater far in proportion to the membership of the church than any other age has had; a literature as Scriptural and complete, as full of life and practical as any of the church. Take as an illustration the Christian writing of the latter part of the eighteenth century in England, and there are a number of just such periods. A popular theology came into being and into great popularity, becoming the chief religious reading of the lower and middle, if not of the higher classes; its authors, Hervey, Scott, Doddridge, Romaine, Venn, Wilberforce, Miller, Hannah More, John Newton, Wesley, Fletcher and others. As the greater part of this literature owed its success to the substance and not to the style, the very large number of works sold indicates the extent and depth of that devotional revival. This great Christian literary life has continued. Scotland has

witnessed it, as might be amply illustrated. Our own country has been full of it. Christian books to-day spread everywhere, like irrigating waters in a garden to every bed and plant.



The Gospel in Art.

In speaking of the influence of the gospel on art, we do not mean to say that the gospel created Christian architecture and painting, Christian poetry and music. The genius of the people did this. Their differences too in character, in artistic temperament, in knowledge of art, with differences in climate, made their architecture to be various. But the gospel gave the inspiration.



Christ and the Future Life.

That Christ has lighted up the future is ever preached. Aside from his own authoritative statements, he makes the believer's future a deduction from God's mystical union with the believer. Christ confuted the Sadducees by saying, "Have ye not read that which was spoken unto you by God saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." He is not praised and loved and adored by the dead. He is not illuminating, guiding, guarding, and comforting the dead; for this is what he means by being the God of them. If he were in these senses still related to the patriarchs in the days of Moses, hundreds of years after their departure, Christ reasons they must *then* be alive.



The Gospel and Heathen Women.

There is a way by which there can be a large turning in heathen lands to the gospel. When it is seen by the women of heathendom to make a woman be treated with respect and tenderness, be but the one wife, have rights to her children and property: then shall women have strong motives to receive it, aside from the stronger motives of the soul. When they see that value in it, they will be the more apt to welcome it and to preach it in their homes.

We note with pleasure the call for a meeting to be held in Oakland in the interest of a better observance of the Lord's Day. We hope that there will be an enthusiastic and strong response. When the keystone of the arch is tampered with, those who care for the permanence of the structure do well to be alert for its preservation.

The Emperor's Pilgrimage.

Distinctly medieval, both in motive and also in mode, is the approaching pilgrimage of Emperor William to Palestine. Preparations of large kind are making all along the intended route. In Constantinople an unprecedented cleansing of the streets, some of which have been repaved, is in process. Old buildings are being torn down and a splendid Kiosk—an open pavilion—is being erected on the palace grounds for the ceremonies of reception. At Jaffa, the ancient Joppa (now, as in Paul's time, the sea-port of Jerusalem) a landing place is under construction and the highway thence to the Holy City is being prepared, as for ancient regal journeys. The Emperor is to be accompanied by two hundred Lutheran pastors, beside state officials. Special costumes are to be worn, and all in all, we are to witness a very stately pilgrimage to the city into which One entered in so pitiful semblance of state, and was led forth in the saddest procession of all ages. We may recall, with a sense of its greater fitness, the modest entry into Jerusalem of our own great commander, General Grant, who declined any ceremonious reception into the city which had crucified his Lord.—*Rev. Wm. H. McDougal.*

China.

Of the almost dazing movements which have been made in international affairs during this last six months few are of greater potential importance than the practical abnegation (or dethronement) of the Chinese Emperor, with the dismissal of his advisers and reversal of their liberal policy. We had not yet quite comprehended the full extent of the sweeping reforms of the recent royal edicts before they are now recalled by the Empress, who has replaced her weakling nephew in sovereign authority. The return of this very able but illiberal woman to authority is made less seriously to threaten the progress of civilization and Christianity in the Empire chiefly because her adviser is the enlightened Li Hung Chang. The removal of this minister, at the presumed demand of England, was an apparent great diplomatic victory for Salisbury, and a defeat of Russian diplomacy. But the coup in China has restored to personal, if not official, power Russia's great ally, and what may result from Li's policy, inspired by the Empress, is to be looked for with interest. It is deeply to be hoped that the royal orders favoring our missionaries will not be rescinded.—*The Pacific.*

"How Are the Mighty Fallen."

"The good, the great, the mighty, *all* must fall,
Must heed thy summons, Death!"

Lately came the sad words to many hearts of the sudden death of dear, noble Dr. John Hall of New York—nay, of the whole Presbyterian Church!

Memory swiftly recalled a night in Cincinnati many years ago, when not only one youthful heart, but the hearts of all present, were captured, when a stranger of "unusual length, breadth, and thickness," to borrow the description of a bright theologian present, bore to our General Assembly the greetings of the Irish Church. The wit, pathos and wisdom of the address of that (then) unknown Irish brother made of every man, woman and child present his friend. His personality stands out more clearly than any other in that well-chosen assembly of noble men. His genial and unassuming dignity in after converse held a charm possessed by few. There was a power in his smile to win, and in his affectionate hand grasp, which spoke of interest, sincerity and a warm Christian heart. How grandly he has stood for missions, home and foreign, and, as chairman of the Home Board, what a tower of strength he has been to the struggling home mission churches and pastors! Irish-born, yet true American, ever since he set foot upon American soil.

The Pacific mourns for thee, good man and true, as well as those you cheered by manliest counsel and godly example on the Atlantic.

L. L. N.

Denominational Preparatory Schools.

The Pacific Coast has special reasons for feeling the force of the sound views below presented, from the columns of the *Christian Advocate* (M. E.), N. Y.:

To preparatory schools we attach the utmost importance. Without them there would be few students in colleges. The public schools might indeed be developed to the point, as they are in some States, that a preparation for college could there be obtained; but those schools would of necessity be confined chiefly to cities and large towns. This would require the departure from home of young people in those parts of the land which furnish relatively the largest proportion of educated men; namely, the rural districts. There the sons of farmers, often under the influence of religious revivals and the sermons of pastors, receive a view of the utility of mental development and scholarship which they could not obtain elsewhere.

The migration, for day school purposes, of country boys to cities, where they are obliged to live in boarding-houses or furnished apartments, is unfavorable to their moral and religious growth.

A Christian preparatory school is a large

family, presided over by one personally interested in the moral and religious character of the students. It is pre-eminently adapted to aid young men and women in forming regular habits, both where home life has not been sufficiently strict, and where it has been too strict. Unless it be practically a reform school, the acquaintances made there are from families whose heads aim to improve the condition of their children or maintain it at a high elevation, or they are young people elevating themselves by economy and hard work.

The personal influence of the principal and the teachers is good; the social privileges something to be looked back upon with delight to the end of life. When properly superintended, revivals of religion in such institutions are the means of the conversion of multitudes who would never otherwise be reached.

Reverse Side of Bismarck.

The side of Bismarck which has been obverse to the world is sheer, rugged, massive—obtruding its grim bulk into the tide of affairs like a Gibraltar. The editor of the *Congregationalist* terms him "a giant barbarian of the dark ages projected into a modern Christian century."

"He had the same conception of God and the same certainty of his peculiar relation to humanity as an agent of God's will as other masterful, ambitious men in past ages have had. That his imagination and will, and not the still small voice of God, were often the sources of his conception of duty, can scarcely be disputed. He is reported to have said in 1871: 'If I were not a Christian I would not serve the state another hour. Why should I worry and kill myself with this incessant toil, anxiety, and drudgery, if it were not that I have that in God's name, and I must do my duty. I don't know where I should get my sense of duty if it were not from God.'"

A writer in the *Christian Budget* of London says:

Shortly after the conclusion of the campaign against Austria, when Bismarck was at Varzia, once a week he called together his whole household for prayers and for listening to his explanations of some portion of Scripture. It happened one evening that a colporteur of the British and Foreign Bible Society was visiting the castle, and Bismarck heard of his presence. It was the evening of the Bible class. Bismarck, as soon as the household assembled, said, "There is a brother here this evening, a Bible colporteur, who knows far more about these things than I do. I beg him to come forward and conduct the meeting." The colporteur did so, Bismarck taking a humble part in the worship, and being an attentive listener to the colporteur's exhortation.

Plato.

BY REV. H. N. BEVIER.

The Athenians were wont to say that did Zeus ever speak Greek, it would be in the vocabulary of Plato. Could any Hellenic praise be higher?

Plato was beyond dispute the great literary philosopher of his age. Emerson names him philosopher "par excellence," while another goes so far as to say that "Plato alone of all the Greeks entered the vestibule and stood upon the threshold of the highest truth."

Some of the church fathers accorded him a measure of inspiration. He was supposed by Clement of Alexandria and others to be the intellectual bridge between the prophets of the old dispensation and the apostles of the new. He was born in the same year that Malachi, the last of the prophets, died. The Roman Quintillian accredited him with inspiration out and out, which according to the brilliant rhetorician's ideas was probably true. But inspiration to the Roman genius, and inspiration to the Christian faith, mean widely different things.

Genius he certainly had and that, too, of an order hitherto unknown in the sphere of philosophic inquiry and penetrative original thought. Nor does this rob the immortal Socrates of that which is justly his due. Plato was greatly indebted to his master and teacher. The germs, and many of the roots and branches of Plato, were first in Socrates. Without Socrates there might have been no Plato, it is true. But then, since Socrates did not write a line, without Plato there had been no literary Socrates. The two were half of a completed sphere. They met and mingled as twain lights of a binary star, the brightest and most radiant in the Grecian grand galaxy of seekers after truths.

The only philosopher, ancient or modern, worthy to try lances with Plato, was Aristotle. Both were alike great in their native spheres. Plato was philosopher and writer and poet; Aristotle was philosopher and writer and practical scientist. Plato had more vision and intuitive insight; Aristotle excelled in discursive thought. A chief difference between them lay in the pitch and elevation of their varying thought planes. It has been remarked that Plato and Aristotle divide the world: all the mystics follow the one; the rationalists the other. Modern empiricists are disciples of the porch; idealists, of the academy. The spirit of the Stagyrte tends to materialism; that of the Ionian sage to spirituality. All ages of faith have been most in sympathy with Plato; those of doubt, with Aristotle. If "Plato is passing," as has been remarked of late, so much the worse for the philosophic world. If Plato is passing we may be assured it is only for a season. Winter to Plato is only movement to a more prolific spring, night unto another brighter morning.

Dr. Shedd, in his history of Christian, doc-

trine, remarks on the influence of Plato in the development of Christian theology. Plato helped Augustine back to faith. Luther, Melancthon and Calvin all were indebted to him for tools with which to work.

In its relation to pure Christianity, Plato's philosophy is

"As moonlight unto sunlight
And as water unto wine."

Pure Christianity begins where Plato left off. Plato foreshadowed the dawn. There are glimmerings of theism in the grand Dialogues, intimations of immortality; but all are veiled in the shades of pagan night. In Plato men are on a raft waiting for a voice "from above" to guide them to a landing. Plato's was a halting hope, a hope without a promise. He has been called the Attic Moses, as his ethics reflect the virtues of the Hebrew law. Plato stood upon the portal of the fair temple of Christian truth. He peered into it, but had no power to enter. He had not seen the star.

San Francisco, Cal.

The Problem of the Philippines.

BY REV. H. C. THOMSON, D.D.

They tell us that our war with Spain was for humanity's sake. We believe it is true. We are also told that we ought to annex the Philippines for humanity's sake; that civilization demands it, and that it is a race question. We had better think twice about this.

It may not be too much to suppose that in the end progress of the race will be made, and the general condition of the world be bettered if the United States should annex the Philippine Islands. But there are phases of this question that wise men should not overlook. First, Will it be for the temporal and spiritual benefit of the natives of those islands if we annex them? And, second, Will it tend to purify politics in our own country? If we annex them, we should be able to answer these two questions in the affirmative, as these are the responsibilities that will fall upon us. We are all proud of our Anglo-Saxon race and civilization, but it is true that their advances over new territory have not much helped the natives they found there.

A Spaniard once asked me: "Why is it that Spain's colonies are filled with millions of the natives after three centuries of occupation, while the native Indians disappear before Americans?" It was a hard question, and I would like to pass it on to some of the enthusiastic brethren. We have had noble Brainerds and Edwards, we read of one William Penn, and know there are some good Indian agents. We have mission schools and churches among the tribes to-day. But, alas! we have had many Indian wars, and a common type of Indian agents is a bad one. Too many believe that "the only good Indian is a dead one," and the result of our general influence on the Indian race has been injurious. The

same can be said of what our civilization has wrought on the Mexicans in Texas, New Mexico, Arizona and California. Our diseases, whisky, vices and bullets are destructive to them. These weaker races seem to go to the wall or fade away before the whites, when these are Americans.

The same has been true of England. To be sure, she learned one great lesson in 1776—if you doubt it, read the Declaration of Independence and compare with late English utterances. Since the loss of her American colonies, England has proved herself a protecting mother to her own children in the colonies. But others do not fare so well at her hands. The death rate among the Indians on reservations in Canada was ten times as great as among the whites when I was in that region. While the Canadians are intensely loyal to the Queen, others are intensely the contrary, *i. e.*, the Irish, the Hindus and the Creoles.

When a woman came to us to be employed as nurse we asked her whether she had any experience in nursing. Answer, "A very great deal." Question, "How many children have you nursed?" Answer, "Seven." Question, "How are they now?" Answer, "All dead!" Our zeal to employ this experienced nurse abated. So should our anxiety to try our hand on Hawaii, the Philippines, Porto Rico and Cuba, unless we can abate a few evils that exist in our mode of treating native races.

The general order of things has been as follows: The forerunners of our civilization have been largely of the worst classes: adventurers, fortune-seekers, land-grabbers, saloon-keepers, gamblers and lawless men who cannot live in peace at home. They cheat the natives, wrest their property from them, commit other and nameless outrages on them; and for these terrible evils the natives have no legal redress, and hence conceive deep hatred against the whites, and in time rise and massacre all in their reach—the innocent along with the guilty. Then the soldiers are sent to *punish* them, which means extermination, either immediate or gradual by limitation to reservations, which is mild punishment and slow death. Thus our hand has been heavy, very heavy, on the natives, and this should all be corrected.

It has been somewhat different in the case of the negro. He was brought here a slave. Christians soon persuaded themselves he had no soul. Our country was almost destroyed on his account, and now he is rapidly increasing and we have not half solved this problem yet.

We may have missions and schools amongst the other races, but if justice is violated, these can do little good. I, for one, should be opposed to the annexation of all these islands unless our Government take in hand to establish *courts of justice* that will be *prompt, energetic and impartial* in their administration. They should hold a firm hand, punishing with special severity those who go there from Christian lands to commit dis-

orders. They should utterly suppress saloons, gambling hells and every class of disorderly houses.

Then, too, it must be remembered that our politics at home will be affected by these enlargements of our territory. As in the case of Utah, the pressure will be great—yes, irresistible, to admit these islands very soon as states. Each state will then have two senators and one or more representatives who may be confidently expected to vote on the wrong side of all grave questions. Politicians cater to the wishes of their constituents. Some of them can be bought, and others vote on the side of monied interests merely in hopes of future advantage; and do not forget that one-half the real estate and wealth of these islands is in the hands of the Roman Catholic church. If we open up these new sources of corruption, we imperil the stability of our government, and lay plots for plunging our country into ruin.

It is thus easy to see that, unless some new and efficacious precautions are taken, the addition of these islands to our national domain may turn out to be an evil for humanity, a check to our own progress, civilization and race, and to the welfare of the world, as well as a dire calamity to the native races. Prevention is better than cure, and we should hasten slowly in such important matters.

Cambria, Cal.

The Southland.

The Rev. Thos. C. Marshall, recently of Florida, has received and accepted a unanimous call to the pastorate of the Ojai Presbyterian church. Your correspondent has known Mr. Marshall for a number of years, and cordially commends him to his brethren as a workman that needeth not to be ashamed.

Word has been received that the Rev. S. M. Adsit of Tustin will not return to his work. His father is in failing health and he will remain near him in the East. He has sent for his family, and will seek the dissolution of the relation existing between him and the Tustin church. The church is sorry to have this relation severed. Pastorates are all too short for effectiveness in work. Brother Adsit has done some good work during his stay in Southern California, and will be missed by his brethren.

The Rev. John T. Hopkins of Santa Ana has tendered his resignation, to take effect before the first of January *proximo*. Brother Hopkins has done faithful work in this field for eight years, and has been privileged to see the work developed and the building improved. He leaves the work in promising condition.

The Rev. J. H. Stewart, our Presbyterial Missionary, is looking after our vacant home mission churches as he can. There are several brethren who are anxious to locate, and have

been in California for some time. We hope the announcement of vacancies will not be received as an invitation to come out and take up the work by eastern brethren. There are workers sufficient already on the field who will be glad to have the work and are able for it. Moreover, some of these are providentially required to remain here by reason of the health of certain members of their families.

The opening exercises of Occidental College were interesting. Prof. H. P. Wilber's inaugural address was finely wrought out and ornately delivered. The reception of the address was enthusiastic. He was followed by a most wise, timely and suggestive address by our venerable Dr. J. J. Marks. Dr. Marks speaks with the enthusiasm of a youth, when his soul is stirred as it was on that day. His presence, as well as his words, is always welcome, and he is one real old man who is not tedious and repetitious. He reminds us of the beloved disciple, John, in his old age. His words are benedictions. The College has a strong faculty which is doing excellent work.

The Rev. J. M. Newell has returned from his vacation, and is at work with plans and specifications and money-raising, to remodel and modernize the plant in which the church which he serves does its work. The work has grown finely at his hands. The territory that surrounds his church has now eight other churches in it, that were not there when he took up the work. It speaks well for faithfulness to be able to add that in everything that goes to make up a church, as far as human vision goes, the Bethesda church and pastor are *facile princeps*.

The Hollenbeck Home for Aged People is not a denominational institution though its founder, Mrs. Elizabeth Hollenbeck, is a good sound Presbyterian, and the visible manager in its affairs, the Rev. D. W. Hanna, is one of our highly esteemed ministers. The institution is filled with people the youngest of whom is sixty-three and the oldest over ninety. Almost all the denominations are represented, and from frequent visits I can assure the readers of the OCCIDENT it is a happy family. Religious services are held every Sunday afternoon in the home, supplied by various city pastors; and it is seldom the privilege of anyone to preach to a more interested and responsive congregation. The Home recently celebrated its second anniversary, and the reports were most gratifying. The expenditures had been large, but the results were satisfying. Everything, from its beautiful grounds and location to all its inside arrangements and appointments, is substantially neat, attractive and comfortable; and it will well repay any of the delegates to Synod to make a visit to the Home. The house is now full of guests.

The Rev. D. McCunn of Burbank and Lankersheim churches has under way plans for a building for Lankersheim.

The Rev. John R. Jones is home from his vacation, and at work once more.

Mr. and Mrs. C. E. Walker have recently moved to Los Angeles. Each has been prominent in the work of the church at large elsewhere, though it happens Mrs. Walker has become better known in California churches, through her efficient and consecrated work in the Woman's Home Mission department.

Elijah Oxymel.

Letter From Dr. Alice Fish.

Dear Friends of Benicia Presbytery:

There is very much of encouragement that comes to us in the Lord's work here in Korea, and we want to share all the blessings with you, as well as have you bear the responsibility with us. For the work is all one, and is first our Master's to direct, then ours to perform by His enabling. Since I came to Korea I realize more than ever before the oneness of Christian work over all the world, when I see how we turn toward our fellow-workers in the home land; how we value every link that binds us to you; and how we reach out after your prayers, your sympathy, yes, and *your growth in grace*, for we know that spiritual quickening *there* means blessings *here*, and that as the prayer of faith prevails *there*, more abundant answers shall be *ours here*. Our God reigneth! The treasure house of our King is overflowing. We have tasted of its riches, and He is longing to give more and more. Is he waiting to be inquired of by any of us? Do not cease to pray that the power of God's word and of the Holy Spirit may be very great here in Korea. I know you are praying for me, and not only has the knowledge been a source of help, but I feel that in graciously caring for and blessing me, my Heavenly Father is answering the prayers of those whom He led to make it possible for me to come here.

My time for the first year is, as you know, given almost wholly to language study. One often wishes there were no such barrier as the language standing in the way. But one of our missionaries has said that it is a good thing we are not able at once to go out among the people and talk to them. For the Koreans' habits of life and of thought are so different from ours, that we need to learn not only their language but their customs and methods of thinking and of reasoning, in order to present the truth of Christ in the best way to them.

A few weeks ago I was called to see a boy about fourteen years old who was very ill with pneumonia—even then almost beyond all help. He was an earnest little Christian, and his parents were adherents of the church. We did what we could, but every hour the little fellow grew steadily worse. Only a little while before he passed away, he begged his mother to wash his face and hands very clean, so he would be ready when Jesus should come for him. He

said he would soon be in his heavenly Father's house, and seemed not only ready but glad to go. But the parents were not willing to give up their boy, and in their grief turned away from their heavenly Father. The child had been the strong link between them and God's people. He taught them hymns, read the Scriptures to them, and was teaching them to read for themselves. The relatives said: "Now you had better give up this 'Jesus doctrine;' two children have died since you began listening to those people, and the other two will die if you do not stop. You must sacrifice to the spirits to save the rest of your family." And the father, while not taking the lead in the heathen rites, did not oppose what was done. But the Lord Jesus had a tender hold on these parents, and did not long permit them to stray. The second Sabbath after the boy's death the father rose in church, confessed that he had been rebellious against God, had had a very wicked mind, and had permitted heathen rites to be performed in his house. But now he was truly penitent, and, with his wife, begged for baptism. Both have since been baptized, and are eager for some one to teach them to read God's word.

Two weeks ago I came down to this little village of Chantari, about three miles outside the city gates, where by being all alone with the people for a time I hope to accomplish more with the language. There are several Christian families in the neighborhood, and the women of these households form the nucleus of a little company that gathers in my room every evening for prayers. After several hymns I read a few verses from John's Gospel, and one of the women explains the verses and leads in prayer. Just over the hill is a small church building where, on Sabbaths and Wednesday evenings, about forty men and women gather from the villages near by, and are led by a native pastor.

Yesterday, while I was studying with my teacher, a very rough-looking woodman came into the courtyard; he listened a moment, and when he found I was reading from the New Testament his face showed the greatest interest, and he would now and then exclaim: "Oh, that is good! yes, that is so!" with great earnestness. No one needed to tell me the Word of Life had entered that man's heart, for the love of Christ was shining in his face, and his whole being responded to God's Word. I could not help thinking, "How little one would expect such a glowing spirit out among Korean hills; yet the Shepherd sought and found this sheep—and He knows every one of His own, however hidden from man." My teacher explained that this woodman said: "A few years ago I used to gamble, and drink a great deal of 'syoul' (Korean wine), but when I knew Jesus, He took this wicked mind away from me so I hated these things. At one time I was caught and beaten for being a Christian, but I said to the men who bound me, 'It does not matter what you do—

you may hurt my body, but you cannot injure my soul.'"

A young man from a neighboring village told me to-day how a few years ago he heard of Dr. Underwood's school, began attending, and there first heard of Jesus. Taking home a New Testament one day, his father was so angry that he beat him severely each day for five days, and threatened to kill him if he returned to the school. He said: "Though my body was sore, my heart kept saying, 'I want to go to school and to church,' and I did go as soon as I could. Now I know that beating was just what Jesus told about, and said would come to some of his followers. My mother is now a Christian, and my father is better than last year, for he lets us live in the house, although he does not yet believe in Jesus. Please pray for him every day." He turned away singing "He Leadeth Me, Oh Blessed Thought," and I lifted my heart in thanksgiving that the Lord had given him strength when only a boy to bear persecution for His name's sake.

The country here is specially beautiful just now. Back from the Han river stretch rice and barley fields and softly rolling, pine-covered hills, dotted with villages. The grass is thick with wild flowers, the pink azalea and sweet-flowering trees are in full bloom, and one says "Surely Korea is a fair land." But here just by the roadside I could show you an immense heap of loose stones which nearly obstructs all passage. And to me as I look at it the sun seems suddenly less bright and nature less beautiful, for I know that every stone in the great pile means a prayer offered to the spirits in the trees, and the bits of bright-colored cloth and paper tied to the bushes represent earnest petitions from hearts that do not know to whom they pray but are afraid not to pray at all. The simple, childlike faith of the Korean Christians is beautiful to see. But the many, many darkened souls all about us are a great burden, to be daily brought to the feet of the dear Savior who died for them.

And now, dear friends, may the words and the spirit of Eph. iii: 14-21 be our prayer for each other; and may our service be acceptable to the King because wrought by His Holy Spirit through us. Yours, In His Name,

M. Alice Fish.

Seoul, Korea.

Prayer for Synod.

EDITOR OCCIDENT: For several years it was the custom to pass a resolution in Synod, at the annual meeting, in the following words:

"*Resolved*, That we will make the week immediately preceding the next stated meeting of Synod one of special prayer in our pulpits, in our prayer-meetings, at the family altar and in our closets, asking the direction and guidance of God in, and his blessing upon, all the proceedings, and pleading with him to make the meeting such

a season of spiritual refreshing to ourselves as shall fill our souls with joy and render us better fitted for the great work of preaching the Gospel and saving men when we return to our respective fields of labor, and that we will endeavor as far as possible to enlist the sympathy and co-operation of our people in the effort."

The matter, however, was neglected last year; but would it not be well, in the absence of any Synodical action upon it, for our ministers and churches this year to act upon the suggestion of the resolution, by common consent? *W.*

Anent a State Sabbath Law.

Good men may differ and great men are not always wise. Even evangelical Christians disagree on the question of civil legislation in favor of Sabbath observance. It should not be so, and it would not be so if all believed that everywhere the divine law is supreme. I have a very highly esteemed friend, a prominent member of one of our Oakland churches, and a most worthy member of the bar also. He was asked to lend his influence in favor of a movement to procure a state Sabbath law. Here is his reply:

"While we have so large a population in California of sincere self-sacrificing Christians who conscientiously hold the seventh day of the week to be their Sabbath, I cannot help in any way to secure the passage of a state law making it a crime for those people to work on Sunday. I am very sorry to grieve my friends, and I expect to be misunderstood; but I cannot believe it right for me to work for a civil prosecution against people who love and obey my Lord and Master, and who honestly think He bids them to worship Him on Saturday and to work on Sunday. I lament the indifference of our people to God's command to keep holy His Sabbath; but I think the evil must be remedied in a way other than a statutory declaration that it is a crime for those who honestly believe Saturday is 'the Sabbath' to do honest work on another day."

To all which I am constrained to say that it is a pity to see a good and intelligent Christian man, and a lawyer too, so muddled in a matter of law and morals. In California it is a question of grave importance. Let us see where the truth lies.

1. The divine law is supreme in the state as well as in Christ's church. The law of the Fourth Commandment cannot be nullified by the will of the majority, much less by the opinion of a small minority.

2. The design of the law of the Sabbath is the highest good of the people by securing one-seventh part of time for rest and opportunity to worship and attend to all religious duties; *i. e.*, the law is benevolent, and the state or civil authority that ignores or disobeys that divine law of benevolence is false to both God and the people.

3. The design of the Lawgiver is not so much that any particular day be observed as that one

day in seven be sacred to rest and to worship.

4. In California there is no civil recognition of the divine authority of the law of the Fourth Commandment. Every one does what is right in his own eyes as though there were no God, no divine law that the people are bound to respect. If the peculiar opinions of two or three small religious bodies should prevent the state from having a Sabbath law, then this fearful tide of Sabbath desecration must go on until California becomes worse than France or Spain. Where there is no law there is no transgression; and where there is no Sabbath there is no pure religion; and where there is no religion there is a hell. Does our friend want this?

5. The friends of a Sabbath law in California do not wish ill to the good people of the state who believe that Saturday should be kept as the Sabbath. Not a hair of their head need be harmed by a civil law. Few, if any, have any desire to trouble them if they be quiet and peaceable citizens, and they are, and in some matters models to other Christians. Our lawyer-friend seems to be ignorant or forgetful that in the bill that was before both houses of legislature a few years ago positive provision was made that nothing in the law should be so construed as to apply to the people of any religious body known to keep the seventh day sacred to rest and worship; and this liberal provision had general approval.

N. R. J.

For Sabbath Observance.

Seeing how Sabbath desecration is increasing and how necessary is some united effort to secure better Sabbath observance, we, whose names are hereto attached, unite in calling a public meeting in Oakland, at such date and place as may be agreed upon and announced hereafter, for the purpose of organizing an Alameda County Sabbath Association, to be composed of Christian men and women, irrespective of religious denomination, and whose first and principal object shall be to secure from the next Legislature either the re-enactment of the former State Sabbath Law or the passage of a new and better one.

*J. K. McLean,
E. R. Dille,
Noel H. Jacks,
Robert Bentley,
Chas. R. Brown,
Mrs. R. R. Johnston,
Mrs. Robert Bently,
N. R. Johnston.*

As long as we have reasonable wants we get on comfortably, but it is the struggle after luxuries that fills society with distress, and populates prisons, and sends hundreds of people stark mad. Dissatisfied with a plain house and ordinary apparel and respectable surroundings, they plunge their heads into enterprises and speculations from which they have to sneak out in disgrace.

The Home Circle.

Tell Her So.

Amid the cares of married life,
In spite of toil and business strife,
If you value your sweet wife,

Tell her so!

Prove to her you don't forget
The bond to which the seal was set:
She's of life's sweets the sweetest yet—

Tell her so!

When days are dark and deeply blue,
She has her troubles, same as you;
Show her that your love is true—

Tell her so!

There was time you thought it bliss
To get the favor of one kiss;
A dozen now won't come amiss—

Tell her so.

Don't act, if she has passed her prime,
As if to please her were a crime;
If e'er you loved her, now's the time—

Tell her so!

She'll return, for each caress,
A hundredfold of tenderness;
Hearts like hers were made to bless—

Tell her so!

Never let her heart grow cold—
Richer beauties will unfold;
She is worth her weight in gold!

Tell her so!

—*Detroit Free Press.*

A New Piano.

The *Springfield Republican* promises us a piano-forte which will be quite as great an improvement on our present pianos as they are on the harpsichords of our grandmothers. Of this it says:

"The mechanical construction is interesting, but what concerns the pianist more vitally is the effect produced. The first thing a pianist, sitting down to the steinertone without knowing that it was not an ordinary piano, would notice would be that the action was peculiar and pleasant; the next would be that he was making the piano sing as he had never done before. He would notice that the key would be depressed slowly and evenly without change of pressure, and that a tone could be produced by a simple pressure on the keys which would only evoke a rattle of machinery from the ordinary piano. Then he would experiment for dynamic effects, and would find that while he could produce a forte as powerful as that of the piano, and with more purity of tone, at the other extreme he could produce delicate pianissimo effects quite impossible on the common instrument. Then he would find that his control of the hammer was so perfect that he could produce a beautiful singing legato without the slightest effort, while such staccato passages as those in the scherzo of the Schumann quintet come out with startling clearness and brilliancy. There is no sort of piano

work for which the steinertone action is not adapted, yet perhaps its merits are best seen in simple and beautiful things that call for such fine shading as a string quartet could give. The crescendo on a single note has not yet been attained, nor indefinite sustaining of a tone, though a steinertone tone will sing for a surprisingly long time, but the pianissimo is so round and pure, so free of mechanical noise, and the possible dynamic variations so minute, that the pianist can express himself as has never before been possible.

The Young Queen of the Netherlands.

On August 31, 1898, a young girl in Holland celebrated her eighteenth birthday. Six days later, in royal robes, seated on a throne erected in the "Nieuwe Kerk," in Amsterdam, she took the oath which made her Queen of the Netherlands. Not since the coronation of Queen Victoria of England, sixty years ago, has a young girl come to a throne; and as Victoria was, so is Wilhelmina: a charming, brilliant and thoroughly feminine woman, and with great possibilities in prospect, although her kingdom is so much smaller. Her full name is Wilhelmina Helena Paulina Maria. The hereditary name, Wilhelmina, was given to her, as she comes of a long line of Williams, or Wilhelms, in direct descent from William of Nassau. She is the daughter of William III, King of the Netherlands, who died November 23, 1890, and Emma, Princess of Waldeck and Pyrmont.

In appearance, according to Edith Lawrence, who described the installation in *Harper's Bazar* for September 10th, the young Queen is most pleasing. She has fair hair—a light brown—blue eyes, and a sweet, laughing expression. She is neither tall nor slender, as has been said, but is *petite*, with a well-rounded, shapely figure. Her complexion is beautiful. She loves to be well dressed, although up to the present time she has had little opportunity of indulging herself in fine clothes and costly raiment. To wish to look her best is any woman's privilege, may she be queen or peasant maid.

It is our misfortune that we often mistake God's shadow for the night. If a man stands between you and the sun his shadow falls upon you. So God sometimes comes and stands between us and worldly successes, and His shadow falls upon us, and we wrongly think that it is night.

A September Day.

Peace floats down from the mountains,
And joy surges up from the sea.
There's the gladness of life in the sunshine:
It is blessedness simply to be.

The earth's brimming over with beauty,
The eternal blue is above.
The pulse rises high in all nature,
And the soul of it all is love.

—*Jessie A. Whitney, in the Christian Register.*

The Shepherd and His Sheep.

A gentleman and his wife traveling in the Holy Land, while resting by the roadside, became interested in a shepherd as he sought to lead his flock over a stream. In vain he called to his sheep to follow him through the shallow waters, and again and again he coaxed them on. They would come so far, and no farther. At last, as a final resort, he caught a little lamb and bore it to the other side. Immediately the dam followed, and then the entire flock crossed safely to better pastures and cooler shade.

There was a lesson in that little incident for the two travelers. It had been necessary in their case, too, that the Good Shepherd should bear their only child across the stream, in order to draw them closer to him. But their hearts had rebelled against the will of God, and they had sought to bury their sorrow in distraction. As the meaning of the lesson came more fully upon them, they accepted the great truth it taught; and not only did they find healing for their own broken hearts and shattered hopes, but were used of God in bringing hope and comfort into many another burdened and darkened life.—*Mr. Moody, in Ladies' Home Journal.*

The Heart of the Gospel.

A story is told of Lepaux, a member of the French Directory, that, with much thought and study, he had invented a new religion to be called "Theophilanthropy"—a kind of organized Rousseauism—and that, being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty he found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion; but there is one thing I would advise you to do, and then, perhaps, you might succeed."

"What is it? What is it?" asked the other with eagerness.

"It is this," said Talleyrand; "go and be crucified, then be buried, then rise again on the third day, then go on working miracles, raising the dead, healing all manner of diseases and casting out devils, and then it is possible that you might accomplish your end."

The philosopher, crestfallen and confounded, went away silent.—*Christian Observer.*

Sir Isaac Newton had a little dog Diamond, who, one evening when his master had gone to supper, upset a lighted taper upon the table where lay the laborious calculations of years. When the philosopher returned and beheld the destruction of his manuscripts he exclaimed: "Ah! Diamond, you little know the mischief you have wrought," and then sat down and commenced to reproduce them.

The Inglenook.

The Lost Glasses.

"Oh, Johnny, my laddie, your eyes are young—
Use them for grandma, dear.
My glasses, alas! are lost again;
I've searched for them far and near.
For lack of my glasses, I cannot find
The glasses I lack—'t is true!
Look well, and some one, when you are old,
Will do the same for you."

"When I am old, dear grandmama,"
Said Johnny, with roguish eye,
I s'pose I shall read with glasses, too,
And sometimes lay them by.
But when they're lost, I shall never search
On window-sill or shelf;
I shall just put my hand on top of my head,
And find 'em there for myself."

—*Mary A. Gillette in St. Nicholas.*

The "Boughten" Doll.

By Agnes Plummer, Portland, Oregon.

Alice Clarke is visiting her grandmother at the old farm, where her own mother was born. Alice likes to play in the gnarled old cherry-trees and pear-trees, which seem to have grown crooked so that little girls might climb them. Even better than these are the knotted sweet-apple trees, with limbs so low that her bare toes just touch the ground as she swings in the branches. She dreams in the clover fields, picks berries until she is no longer hungry, and often sits quietly watching the bees as they go busily in and out of the hives in the orchard.

But to-day it is raining. She has found all the hen's eggs in the barn and she looks longingly out at the asparagus bed wishing something nice would happen. The last rainy day she had spent looking at the queer pictures in the old books; she had tried to read the Sunday-school papers of forty years ago, and pronounced them "too pokey for anything." So this time she must think of something entirely different.

She seated herself on a low stool by the fireplace and gazed intently at the flames, as if seeking an inspiration. At last she turned to grandmother, who was seated in the big rocker busily knitting, and said: "Oh, grandma, do tell me a story, a really, truly story of something that happened a long time ago!"

"Look on the shelf behind the door and bring me that little red box, dear."

Alice soon returned with the box and placed it in grandma's lap. Grandma opened it, disclosing a small parcel which she told Alice she might unwrap if she would do it carefully. Oh, what a funny doll! Where did it come from?" exclaimed the little girl as she drew it from its coverings, and softly smoothed the little short-sleeved dress.

"I never saw a doll like this one before. See what a funny body she has, with no joints at all. Her feet and arms are stiff and straight and she has such high heels. Why, her hair is brown

and parted in the middle like mine, with little curls like my old china-headed doll's. Her eyes are blue, too, and her cheeks such a funny pink. Do tell me all about her."

And this is what grandma told Alice:

"You know that your grandfather, when a young man, was a circuit rider, a man who rode to certain houses out in the country every few weeks and held preaching services there. Sixty years ago he belonged to the Kentucky Conference, and when the weather was fine your Aunt Jane, who was then our only child, and I would once in awhile accompany him. Grandpa would put his Bible and sermons in his saddle-bags and take Little Jane behind, while I rode my pony.

"Your aunt, who was then four years old, and a quiet, proper child, carried her best doll, Mary Ann, and a nice rag doll it was, too. Grandmother Newton, who was handy with a needle, had given it to Jane on her birthday. The little girl was well pleased with its tow hair, bead eyes and blue linen dress, woven by grandma herself.

"We always made many pleasant visits on the circuit, and Jane, with her long curls, was made much of by our friends. One day as we were fording a creek Little Jane dropped Mary Ann into the water. The stream was much swollen from a recent storm, and before her father could reach it the doll was borne far down the stream. This occurred just before we reached the Johnson homestead, where we were to spend a few days, while your grandfather went into the hill region to preach.

"Mrs. Johnson, a lovely Southerner, welcomed us heartily and inquired the cause of Little Jane's tears. The child told her, extolling the lost doll's virtues and lamenting because she was the only doll with a nice nose she had ever had; for Mary Ann's nose was an extra piece of cloth carefully stitched on in the required shape.

We were then taken to the guest-room, where Hannah, the colored maid, combed Jane's curls and endeavored to comfort her with seed cakes. The next day, Tom, the coachman, took Mrs. Johnson, her little daughter, Sarah Jane, Aunt Jane and myself to the city in the carry-all. You would have thought you were in a dull, little country town, but it looked large and important to us then.

To Jane everything was new, strange and wonderful. She and Sarah Jane wandered up and down the stores, seeing many things which pleased them. Mrs. Johnson, who was well-to-do, made numerous purchases. Finally, Mr. Porter, the storekeeper, said: "We are unpacking some goods just received which I would like to show the little ladies."

He picked up a box, and, wonder of wonders, drew out some dolls—not rag dolls, but real dolls with kid bodies, carved wooden legs and arms and composition heads. The little girls jumped up and down, begging to be allowed to touch them. The dolls were about five inches

tall, but carefully made with beautifully modelled faces and hair. Kind-hearted Mrs. Johnson seemed as much pleased as the children, for these were the first dolls brought into that part of Kentucky. So she purchased two dolls, one for Sarah Jane and one for your Aunt Jane, "Because," she said, "their names are almost the same, and they are almost the same age and size."

The children prattled about their new treasures, and selected names for them; Jane called her doll Melinda, after Mrs. Johnson, while Sarah Jane's was Amanda, after her aunt. As soon as they reached home the children sought Hannah, and begged her to dress the dolls at once. They so bewildered her with their chatter that it became necessary for Mrs. Johnson to send the little mammas away, promising that they should have their children as soon as they were dressed.

Hannah made beautiful tucked and lace-trimmed pantalettes, full white petticoats, and then a dress for each. Amanda's was blue, and Melinda's brown-and-white striped cotton lawn. The dresses were made alike, full puffed sleeves, coming half way to the elbow, tight baby waists and very full tucked skirts. The neck and sleeves were trimmed with lace, and the garments securely sewed on, for we never thought of children dressing and undressing their dolls in those days.

You may be sure Jane was careful not to drop Melinda in the creek when we returned to our own home. When we crossed the plains to Oregon she brought this doll with her, and often, while her sick father lay in the wagon bed and I drove, she would coax the younger children to be quiet by promising them a glimpse of her precious doll. She was always careful of Melinda, and when we took up our claim she was more careful than ever, for she was sure she could never have another "store" doll. She kept her in this box, only taking her out on state occasions. The clothes Melinda has on are the only ones she ever had, so you see how careful her "mamma" must have been.

I am sure a certain little girl I know does not think as much of all her twenty dolls as Aunt Jane did of her first and only "boughten" one.

Philippine Flowers.

Nearly every traveler in the Philippines finds much interest in the prodigious growth of flowers. There are over thirty varieties of orchids in the forests, and dozens of lilies of mammoth proportions that are never seen outside of the tropics. The Malapo lily is the largest. Its leaves are often six feet long and two wide, while its stems are three inches in diameter. It is in blossom five months in the year, and its blossoms are as large as a peck measure. Carnations grow in phenomenal variety all over the rural districts, and often cover an acre or more.

The Occidental Board

OF FOREIGN MISSIONS,

920 SACRAMENTO ST., SAN FRANCISCO.

Mrs. P. D. Browne, President, 920 Sacramento Street, San Francisco.

Public meeting first Monday in each month, sessions at 10 a. m. and 2 p. m. All are invited.

Executive Committee on each third Monday. A prayer-meeting precedes each meeting.

Missionary Flotsam and Jetsam.

On Friday, September 16th, a reception to all outgoing missionaries was given by the Occidental Board, in the attractive Mission Home, 920 Sacramento street. Missionaries from the "uttermost parts" were there, even though the trains which were bringing several of them had been delayed many hours, and the ship on which passage was engaged was to sail the next day. Tidings and words of cheer were given from Siam, Japan, Jerusalem, Persia, and Northern, Southern, and Central China. Mr. W. Henry Grant, from New York, representing the library department, at 156 Fifth Avenue, our center of missionary activities, was present and spoke with much earnestness, urging the workers to seize the opportunities opening to the work in the new possessions across the seas, in Cuba, Porto Rico, and the Philippines. Mr. J. C. Garritt of China, who with his family is returning to the work after a well earned furlough in the homeland, was present, enroute to the Orient. He gave a most stirring address, setting forth the great need, the drawbacks, the opportunities, the results, and the great joy and privilege he felt in being allowed to represent his Lord and Master in so grand a cause. A most enjoyable afternoon was closed with the social hour that always follows, during which was passed the "cup that cheers but does not inebriate." Then came the farewell hand-clasp, "Bon voyage" and the "God be with you till we meet again."

During the past year many interesting cases have been sheltered in the Home. Many months ago a high-bred, handsome-looking girl, quite in her twenties, applied for admission, naming the number of months she wanted to be a member of the family. As girls are frequently taken in on such terms, provided they will stay a year, always paying their board when able to do so, she was admitted. She proved to be a strong character, tumultuous, attractive and affectionate, winning the esteem and love of every one, from the heads of the household down to the tiny baby just learning to totter around on her little feet. She had been a most alert and inquiring pupil, but had not yet grasped the problem of salvation sufficiently to accept it as her faith. The night before she left she was accused by some of her outside friends of a not very honorable transaction, which she resented with all the

strength of her strong character, but as she was on the eve of leaving, no time was left for her to prove her innocence. She was very much excited and humiliated over the affair, and appealed to the Christian girls at prayer to help her, saying: "Pray for me. Pray to your God that I may be able to prove my innocence." Then turning to the girls with all the dignity and dramatic energy of a tragedy queen, she said: "Pray, pray, pray." Even she had learned the power of prayer, though she could not do it openly for her own salvation. Her turbulent nature, not unlike Maggie in "The Mill on the Floss," is always getting her into trouble, and after much tribulation in her love and business affairs, she has decided to return to China, hoping to leave all such vexations behind, and begin life anew. But she says, "If I go I want to go into another Mission Home, and live with the missionaries. Will you give me letters so they will let me?" The good seed has taken root. May we all pray that it has not fallen by the wayside, but in the deepest and richest depths of her strong nature.

A touching little incident is told of one of the Chinese babies in the Home, aged about six years. One evening, after her evening prayer, she got off her little knees and turned with a very disturbed air, saying, "Mrs. Field, do you think God understands Chinese?" "Oh, yes," said Mrs. Field. "But why do you ask?" "Because sometimes when I feel very unhappy, I like to pray to God in Chinese; of course, I always say my prayers at night in English, but sometimes I like to pray in my own language." She was assured that her Heavenly Father understood all languages and she could relieve her overburdened little heart in her own tongue in perfect safety.

Mrs. L. A. Kelley, Cor. Sec.

"In ten years the 5,000 Christian Endeavor Societies have become 50,000. The movement is domesticated in every country of the globe except Russia. A million members have been added to the churches directly through its influence; thirty denominations are enrolled under the "United Society," which, as an influence rather than an institution, aims to lead only in matters of information, inspiration and fellowship."

Home.

Where heart and soul and mind expand
By what we receive from our Father's hand;
And where, by simply doing our nearest duty,
Love will shine forth in all its beauty.

Elizabeth Forsyth.

"Give as you would if the angels waited at your door;
Give as you would if the morrow found you where
all giving is o'er;
Give as you would to the Master if you met his
searching look;
Give as you would of your substance if his hand your
offering took."

Woman's North Pacific

PRESBYTERIAN BOARD OF MISSIONS,
PORTLAND, OREGON.

Mrs. W. S. Ladd, President, Sixth and Columbia sts.

MEETINGS.—At the First Presbyterian Church, corner Twelfth and Alder streets—monthly, third Tuesday in each month at 2:00 p. m. Invitation extended to all. Executive Committee, first Tuesday of each month, at 10 a. m.

Missionaries are especially welcome at all meetings. Those en route via Portland are urged to notify the Board by addressing Mrs. Laura Preston Campbell, 480 Hall street.

Chinese Women's and Girls' Home, 350 Fourteenth street. Visitors always welcome.

All communications intended for this column should be sent to Mrs. E. W. Allen, 469 Sixth street, Portland, Oregon.

The September Meeting.

The first regular meeting after vacation days was a most enjoyable and helpful one. The attendance was unusually large and the exercises very interesting. The devotions were led by Mrs. A. W. Stowell. She said she had been led to select as a Scripture lesson the account of Jesus washing the disciples' feet—John thirteenth chapter. From this we learn that as Christ was willing to perform humble and homely duties, so should we, his disciples, be just as willing to do anything that falls to our hand, no matter how irksome or distasteful that task may be. "If ye know these things, happy are ye if ye do them."

"Do the little things now,
So the big things shall by-and-by
Come asking to be done."

FROM KOREA.

We enjoyed the presence of one of our own missionaries, Miss Ellen Strong of Korea. The president, in her own affectionate way, introduced Miss Strong as one whom some present had known from her early childhood, as also they had known her mother and her great love for missions. Miss Strong spoke of her journey after leaving the homeland, and of the delightful intercourse with the missionaries with whom she traveled. As they neared the shores of Korea, they wondered at their bareness, learning later that the trees had been cut away in order that the coasts might look bare and inhospitable, and thus outsiders be turned away from the Hermit Nation.

Interesting accounts were given of life among the Koreans; the every-day work; the itinerating tours; and the many details that go to make up the missionary's life. A number of questions were asked which brought out more information; and we could say that with Miss Strong as a connecting link, Korea was not so very far away after all. Just now her health is our concern and care, and we earnestly pray that a year of rest at home will completely restore her, and

that she may return to her chosen field and have many years of successful work.

The following letter from Mrs. A. P. Lowrie of China was read:

"We are spending this heated term on the shores of Pichili Bay. The waters are salt, and the air deliciously invigorating. Dr. Leonard is also here. Already I can see a marked improvement in her health. She looked much worn when I met her four weeks ago. Here missionaries from the four quarters of China gather, perhaps excluding the very south. We are refreshed not only physically but spiritually. A missionary conference lasting three days of last week was so enthusiastically entered into that an adjourned meeting is to be held next Thursday lasting two hours of the morning and two hours of the afternoon.

"Self-support fills the air. It was very helpful, comparing experiences as to ways and means of promoting this much-to-be-desired condition of things in the Chinese work. The study of English is also in the air. On every hand missionaries are pressed to teach English—all classes of men offering large sums to accomplish it. My son has never felt that it was what he came to China to do, but the fear now is that men who are not Christian will come out to answer the demand. It is a great call to some good people who could not learn this difficult language. China really seems to be awakening from her long sleep."

STARVING CUBANS.—The streets and public places of Havana are again crowded with beggars as the result of the closing of the soup-kitchens. In Froso there is almost a total lack of food, clothing and medicine, and hundreds of children are said to be mere skeletons. Men and women, destitute of clothing, are daily dying of hunger and of disease by lack of proper food. The condition of the Spanish troops in the country is hardly better. The average death rate among the Spanish soldiers is very large, principally caused by malaria and dysentery brought on by lack of food.—*The Presbyterian Banner*.

In a very interesting and pathetic letter one of the orphans of the Armenian massacres says: "Some of the orphans are learning trades and reading, and are so glad that sometimes they say, 'The death of our fathers has been good for us, because if our fathers were living, they would not send us to school, and we should have been servants and shepherd to the Turks.'"

It used to cost the government \$120 apiece to support the Dakota Indians. After missionary work among them had progressed, and had taught them how to take care of themselves, it cost the government only \$7.20 apiece to support them.

It is better to be nobly remembered than nobly born.—*Ruskin*.

Woman's Synodical Society

OF HOME MISSIONS OF CALIFORNIA.

Mrs. Willis T. Perkins, President, 614 Sutter street, San Francisco.

Miss S. Mabel Bigelow, Corresponding Secretary, 3014 Buchanan street, San Francisco.

This Synodical Society is the connecting link between the Woman's Board of Home Missions and the Presbyterian Societies in the Synod of California, and the medium of communication between the two.

Quarterly meetings are held at 920 Sacramento street, on the Saturday following the first Wednesday of January, April and July, at 2 P. M. All are invited. The annual meeting is held in October with Synod.

Articles designed for this column should be sent to the Editorial Secretary, Miss Clara Pierce, San Anselmo.

The Natural History of Mormonism.

FIRST PAPER.

Two principles are important in the study of Mormonism. In the first place, an institution is never effectively known until it is known in its causes. Again, institutions, whether good or bad, have a species of life and a law of growth. Paul uses the vivid metaphor *body* in describing the church, and a body is the instrument of life. But a body is no more possessed by vital forces than the cancer that preys upon its tissues. The church is a body; the heresy that eats at her vitals is also a body.

These ideas have a startling illustration in the history of Mormonism. This organization has in fifty years gained absolute sway over a quarter of a million of souls, and now rules them with a vigor and certainty that Loyola or the Veiled Prophet might have envied. It has reared four temples of massive stone at a cost of eight millions of dollars. It has perfected a system unequalled for comprehensiveness and grasp of details; for the collection of funds, the inculcation of doctrine or the acquirement of a sympathetic touch with the people. It has resolutely isolated itself, and has absorbed the dominion of a great State possessing enormous resources and a strategic position. It has fairly turned back the rising tide of Americanism, and has, in fact, furnished the one successful instance of the nullification of the laws of the United States.

We are bound to say, moreover, that the special direction of all this imposing progress is more serious than the facts themselves. The history of the Mormon body has been throughout a history of strenuous opposition and prodigious difficulty. Yet it has in fifty years not only made such numerical growth, but it has been able in large measure to carry out its chosen program, which is a program of exclusion and conquest. If the reader will refer to the forecast of Bishop Lunt uttered twenty years ago, and consider it in the light of present facts, he will find an approximate realization of Lunt's expectations. This

signifies that Mormonism is at length in a situation to do its work in its own way, and to develop from within without any great hindrance or reaction. It also implies that henceforth the growth is to be outward in all directions and at the expense of our national body. All that has been done thus far is but initiatory and, so to speak, is the play for a good position. Mormonism, having established itself according to its plans, has nothing to do henceforth but *grow*. Its energy, which has already astonished us, is the energy of a morbid and parasitic growth whose rootage and aliment are found in our social members.

What material and opportunity for growth Mormonism may reasonably look for may be fairly estimated by a reference to the notion of cause with which we started out. There are two chief causes of Mormonism. First in order comes that deep-rooted longing of the Christian heart after the kingdom of God. "Man," said a clever Frenchman, "is incurably religious;" and being such, he cannot help setting his heart on the golden age of religion when righteousness will be on the throne and all men will know the Lord. Our country has been pre-eminently the theater of great religious movements. From the days of Edwards to those of Moody, God's method in the American Church has been the revival. Now the revival has its regular place in the physiology of religion; but, like all phases of growth, it has its reactions and perils. Under the influence of great awakenings men of deficient spiritual sense become impatient of the ordinary, and feel scant interest in the progress that is not characterized by special momentum. They forget that religion, according to the laws of human nature, must have not only her pentecosts and transfigurations, but her homely workaday phases when the leaven diffuses itself through the meal without observation. The best of men may at times sit under the juniper tree, and it has been a constant temptation of the Christian heart to tarry in the prayer "At this time restore the kingdom to Israel"—to find a facile but illusive answer in the claims of some cross-lots device of heresy. Probably every troublesome schism from the primitive days has recruited itself from this class. Things incorrigibly evil have always sought instinctively to sugar-coat the evil by drawing to themselves men of pure motives but crude thinking. It is believed that all who are familiar with Mormonism will recognize this trait as characteristic. The class known as *apostates* is largely composed of those who have sought their ideal in the Mormon Zion and found it not.

Rev. Charles M. Shepherd.

Evanston, Wyo.

We call him strong who stands unmoved,
Calm as some tempest-beaten rock,
When some great trouble hurls its shock;
We say of him, his strength is proved;
But when the spent storm folds its wings,
How bears he then life's little things? —Anon.

The Sunday-School.

Notes by Prof. Thomas F. Day, D.D.

The Temple Repaired (II Chron. xxiv: 4-13).

LESSON III. October 16, 1898.

GOLDEN TEXT: *And the men did the work faithfully* (II Chron. xxxiv: 12.)

Introduction.

1. TIME: 836-813 B. C.

2. ASSYRIA AND DAMASCUS.

A brief glance at the history of these nations during this period will help us to estimate properly the condition of things in Palestine. Remembering that we are at a point in the history a hundred years preceding the fall of Samaria, let us keep in mind the fluctuations of Assyrian power and their effect upon Palestinian affairs. Shalmaneser II (860-824), the first Assyrian king, as we have seen, to make Israel feel his influence, ceased to operate in the West in 839. This was three years before the accession of Joash in Judah and three years after that of Jehu in Israel. For forty-two years thereafter, covering the last fifteen years of Shalmaneser, the entire reign of his successor, Shamshi-Ramman, (842-811); and the first fourteen years of the reign of Ramman-Nirari (811-782), the power of Assyria, though exerted successfully in other quarters, was quiescent in the West. This was Syria's opportunity. No longer harrassed by his great eastern enemy, Hazael made havoc in Israel and compelled even Joash of Judah to pay tribute.

3. CONTEMPORARY EVENTS IN ISRAEL.

Throughout the forty years in which Assyria was inactive, and Damascus aggressive, the house of Jehu was struggling to keep its own fortunes and those of the state from going to wreck on the breakers of internal dissension and foreign invasion. In the unequal contest with Hazael, Israel no longer had the friendly assistance of Judah as in former times when Jehoshaphat, Jehoram and Ahaziah made common cause with their brother kings of the North. This withholding of aid was due probably to a revulsion of feeling in Judah on account of Jehu's ruthless murder of Ahaziah. Elisha's faithful ministry shines out conspicuously in this gloomy period.

4. AFFAIRS IN JUDAH AFTER JEHOShAPHAT.

When Jehoshaphat died, Jehoram, his son, (851-843), yielding to Athaliah's urgency, repeated in Judah the folly which Ahab had committed in Israel. The degrading riots connected with Baalism received not only the royal permission, but the royal favor. Athaliah was a second Jezebel, who retained her influence at court after Joram's death, his successor, Ahaziah, being a mere puppet in the mother's hands. On the death of Ahaziah by the hand of Jehu, Athaliah, the queen regent, made a wholesale murder of the royal seed and reigned six years

(842-836). The events of her reign are passed over in silence, but its character may be inferred from the eagerness and unanimity that marked the priestly revolt instigated by Jehoiada. The young prince Joash, who alone had escaped the murderous fury of Athaliah and had been secreted in the temple while an infant by his aunt, was brought forth under the protection of the temple guard and publicly crowned king. Athaliah was slain. The conspiracy which brought Joash to the throne sprang partly from religious motives (hatred of Baalism), but the main considerations were political. Judah had too long witnessed the peaceful transmission of the Davidic kingdom from father to son to tolerate a change of dynasty.

5. JOASH. The forty years of Joash (836-796) synchronized with Assyria's quiescence, Syria's consequent aggrandizement, and Israel's deep humiliation. The reign of this king falls into two periods. During the first period of twenty-three years or more, his uncle, Jehoiada the priest, was his trusted counsellor and the prime mover in all his works of reform. In the second period, which began after the death of Jehoiada, Joash, according to the Chronicler, followed evil counsel, reintroduced Baal worship, and when Zechariah, the son of Jehoiada, rebuked him, he commanded the faithful priest to be slain. For all this he met deserved punishment at the hands of Hazael (II Chron. xxiv: 15-24; cf. II Kings xii: 17, 18). Joash was finally murdered by two of his servants. The lesson falls in the first period and recounts the king's effort to repair the ravages which the temple had suffered in the reign of the wicked Athaliah.

II. Explanatory Notes.

5. *Priests and Levites:* As the proper custodians of the temple, these were appointed collectors and treasurers of the temple fund. They were to go into the cities of Judah and gather money in annual subscriptions for the purpose. *Hastened it not:* One part of the instructions they carried out—they gathered the money, but the most important part they neglected; viz., the repairing of the temple. The subsequent narrative shows that they had not been wholly disinterested in the matter. The work was neglected until the twenty-third year of Joash (II Kings xii: 6).

6. *Jehoiada:* Now a very old man, one hundred and thirty years of age, or, as some read it, one hundred and three (II Chron. xxiv: 15). It was his duty as chief priest to oversee the work, but the task was difficult, and perhaps he himself had lost heart. *The collection* (R. V., tax of Moses): It was a poll-tax of half a shekel (thirty-three cents) Ex. xxx: 11, 16. Besides this tax, which was compulsory, they were to receive the freewill offerings of the congregation.

7. *Athaliah, that wicked woman:* "The wickedness." The Hebrew word used only

here, is an abstract noun, as if she were wickedness personified.

8. *Made a chest:* The king had forbidden the priests to handle any more money (see II Kings xii: 7, 8) and adopted a new method of collection. Holes were bored in the lid of the chest, and the chest placed without at the gate of the temple (II Kings says "beside the altar"). The king's secretary and Jehoiada were its custodians (II Kings xii: 10).

9. *Made a proclamation:* The money was to be raised, not through private solicitation by the priests as formerly, but by public announcement.

11. After the chest was filled, it was taken *unto the king's office*, (i. e., either to the king's "officers" as the word is rendered in Isa. lx: 17, or for the king's "inspection"), and the money counted into bags and sealed by the king's secretary and Jehoiada's deputy. This prevented any misappropriation of the money.

12. The money thus collected was paid directly to the overseers, who in turn paid it to the workmen. Confidence was reposed in the overseers' honesty and no accounting was demanded of them (II Kings xii: 15).

13. *The work was perfected:* R. V. marg., "healing went up upon the work." *In its state* (Marg., "according to the proportion thereof"): The entire building was restored to its original perfection.

14. There was money enough and to spare. The overseers turned back into the treasury the amount left after the workmen were paid, and this went to the making of sacred vessels to replace those which the Baal-worshippers had perverted to an unclean use.

III. Lesson Points.

1. *Central Thought:* The need of keeping holy things in repair. This applies to all sacred edifices; to the body, which is the temple of the Holy Spirit, to human loves and friendships, which so often die from neglect; and to the spiritual life, which is threatened by a thousand blighting and blasting influences from the world, the flesh, and the devil.

2. Many a noble enterprise has been delayed and crippled by the half-heartedness or dishonesty of its professed friends.

3. Cheerful giving is an act of worship and becometh God's house.

4. Christian people will give liberally if the good cause is wisely and faithfully presented.

5. Blessed is the church in which the "free-will offerings" for missions are not stinted because of the "tax" for local requirements.

6. Joash repaired the temple—and slew Zechariah the priest. Church-building will not lessen the guilt of blood-shedding.

San Francisco Theological Seminary.

If you are a fisher of men you will have to toil all night, but Christ will appear in the morning.
—*Ram's Horn.*

Christian Endeavor Service.

By Prof. J. H. Goodell.

Our Society Work, and How to Better It.
(Judges vii: 1-8, 19-20).

Topic for October 16.

To become better is always the true way of doing better. If we want good fruit, go to work at the tree. That is Christ's way of putting it. Men say: "I must do better than I have been doing," and at once begin to polish themselves in habit or method. It would be far more Christian to say: "I must be a better man than I am," and then go directly to the Bible and make use of it as "the Sword of the Spirit" by which God makes men better. This will improve any man's work, just as increased culture produces fine fruit.

If we want better work in our Christian Endeavor society, first pay attention to the members. We might not have to discuss this question if we were giving the proper culture to ourselves.

There are two conditions of mind that greatly hinder our better work. One is the willingness to let partially good work fill our purpose to serve our Master. If our efforts produce some good effects we are often so glad of it that we rest there and go no farther.

The other is the feeling that we must do something extraordinary—something quite astonishing—or else we are not accomplishing anything worth while. So we strain and rack ourselves in these uncommon plans of work until we are incapacitated altogether for any service. We thus become so wearied and burdened with our labor that our complaints discourage others and prevent not a few from entering into the service at all. A grumbling worker is a losing investment in Christian enterprises. Look out for the man that proposes some tremendous scheme of work.

I think we are now ready to see that one way to better our work is to keep within us a wise enthusiasm of progress. Satisfaction to remain where we are is the prophecy of death. Pleasure in success is our right; we ought to enjoy what we do. But it is fatal to progress to permit such partial success to deter us from constant endeavor to accomplish more. More, more, more; better, better, better, ought to be the motto of every Endeavorer.

This sounds wearisome; but it would not if we were to catch our enthusiasm for Christian service as we do our interest in other things. This is the way men master their professions and reach great proficiency. It is the road trodden by successful business men. It is the great undying cry for more, more, that leads them on to their high attainments. Now, if this cry is united with a selfish purpose it is killing; but if it is cultivated

for Christ's sake—if it is the constantly enlarged giving out of self for the kingdom of God, rather than the demand upon the world for our own little use, it leads directly along the path of the best things, and every step is one of improvement, increase, betterment.

So we see again that is the man we want to deal with. Better work comes surely when you and I catch this luring inspiration to be more and more for the Master as long as we live.

This can never come where there is a divided life. We cannot serve God and mammon. Many a man fails in his Christian life because of the deadly parallelism of his career. He is carrying along several lines of effort side by side. He has business lines; he has politics; he has social aspirations; and he has religion. These do not converge into one united cable of power, binding him to the service of God; but they make religious impulses and efforts only a competing element in his life, struggling for a place among other demands and investments of time and strength. As long as our service for Christ is only a competing effort among others, and our purpose to be Christian one among many ambitions, we shall have what we so often bemoan; viz., propositions made with considerable interest, plans formed with no little eagerness, projects begun with a degree of energy, only to gradually lessen in efficiency until we again discuss the question, What can we do to awaken interest? how can we make our work better? It will require only a little observation to see that the real life of any church or other Christian enterprise is maintained by those who do not live in parallel lines, but whose every occupation is but a part of their one aim to live in everything for Jesus their Lord.

It will not be very difficult to make these suggestions practical in their application. If we will look upon any place upon a Christian Endeavor committee as God's opportunity offered to us for better work, the query which forms our topic this week will be answered. We will take pains to study what the committee of which we are members for the time being ought to accomplish. We will first place before us the real aim of our work, and then move on with no desire or expectation to do marvellous things, but step by step to do better and better work until "the day dawn and the day-star arise."

Pacific Theological Seminary.

"The joy of joys is to have Jesus as our personal Savior. An Indian, when asked what the Lord had done for him, gathered some dry leaves into a circle, and, placing a worm in the center, set them on fire. As the flames drew nearer on every side he lifted it out, and placing it safely on a rock, said, 'That is what Jesus did for me.'"

Recent Science.

In a recent address to pharmacists, at Belfast, Ireland, Dr. Charles Symes mentioned about fifty products of synthetic chemistry having a medical importance that have appeared since 1890. Great progress in a similar line has been made with synthetic esters and odorous substances. Artificial musk and vanillin have long been known, as have the amyl, butyl and ethyl compounds, resembling fruit flavors, but more recent are heliotropine (heliotrope), ionone and iraldine (violet), cumarine (new-mown hay), terpineol (lilac), bergamiol (bergamot), jasmine oil, geranol (rose geranium), carvol (caraway oil), etc. These substances are now not only used for toilet soaps, but also for the essences named after flowers.

While the gold fields of the world cover an area of more than 1,500,000 square miles, Mr. B. S. Skertchley, an Australian geologist, finds that the fields of tin, which metal is the most sparingly distributed of any of those in general use, occupy less than 12,500 square miles. The area of the gold-bearing ground is, therefore, 132 times that yielding tin. Europe has seven tin districts, producing about 8,300 tons yearly, of which the Cornish mines furnish about 8,000 tons. Asia's two districts supply the bulk of the world's tin. One of them—the Straits Settlements and adjacent principalities—turns out 58,000 tons yearly; but the other—Hunan, in China—is shown by official figures to have an annual production of less than 2,500 tons, although credited by some of the best authorities with 10,000 to 20,000 tons. No tin mine is known in Africa, no payable one exists in North America. The only tin region in South America—Bolivia and Peru—yields less than 4,000 tons a year, and Australia furnishes about 6,000 tons.

Pure Milk.

It is saddening to know that out of every seven little ones in New York one must die each year. But it is gratifying to know that purer food has lessened the rate from one considerably higher. The *New York Independent* says:

"The death-rate for children under two years of age in New York City was, in 1893, one hundred and seventy-three in the thousand. The work of Mr. Nathan Straus in selling sterilized milk, warranted pure, began to show itself in 1895, when the death-rate was brought down to one hundred and sixty; and in 1897 it was lowered to one hundred and thirty-seven. It is now proposed to locate stations at different points in the city where pure sterilized milk can be bought—milk which has been inspected and approved by the Board of Health."

Literature of the Day.

[All books and magazines received will be acknowledged promptly. Any extended notice will be at the option of the Literary Editor.]

Book Reviews.

The Pilgrim Press (Boston and Chicago) is the imprint of the Congregational Publication Society, and is synonymous with clean literature, readable writings, and attractive bindings.

"A Frontier Hero" (\$1.25), by I. T. Thurston, is a charming story of home, missionary life, and well adapted to awaken interest in that noble work. "With South Sea Folk" (\$1), by E. Theodora Crosby, is a well written tale of foreign missions. It gives a picture of the home life and experiences of missionaries in the Micronesian Islands. The good missionary lady has labored so faithfully among the cannibals that the bluff captain of the vessel bringing her home said to a passenger that he would not object to being a South Sea Islander, if that woman would undertake his case. "Lois and Her Children" (\$1), by Alice Hamilton Rich, is an excellent story for parents to read to their children. The chapters on "One Saturday," "In the City," "At School," on "Endeavor Work" and on "The Knights of the Order of Gentlemen" will be read with interest and profit. "The Story of a Pumpkin Pie" (75 c.), by William E. Barton, D.D., illustrated by A. M. Willard, is a cute recital in verse of the story, from the planting of the pumpkin seed to the jolly feast upon the pie, which made some children about as happy as children can be. The pictures are almost as luscious as the real pie itself. Children will read this book more than once. "How God Governs the Universe" is a pamphlet of eighty pages by Prof. W. W. Harsha of the Theological Seminary at Omaha, Neb. It is a candid, clear discussion of some of the most profound problems which come before the human mind for solution.

Magazines.

The State Department has given over to *The Ladies' Home Journal* for publication its "Royal letters" addressed to the President of the United States by Napoleon I, Queen Victoria, the Prince of Wales, Napoleon III, and Emperor William I of Germany. The whole collection, in facsimile, is presented in the October number. "The Most Interesting Sunday-school in America," the unequaled story of John Wanamaker's Bethany school in Philadelphia, also appears. Mary E. Wilkins is pictured in nine photographs as she is in her New England home. In "The Boy of Ten Phenomenal Fingers," Mary B. Mullett writes in a close-range way of Josef Hofmann, the famous pianist. Another striking feature of musical interest is "The Personal Side of Richard Wagner," as it is shown here by the composer's most intimate friend. It is, on the whole, perhaps the best number this magazine has issued. By The Curtis Publishing Company,

Philadelphia. One dollar per year; ten cents per copy.

The article in the October's *Scribner's* on the "Battle of San Juan," by Richard Harding Davis, is not only a vivid description of that famous victory, but a complete and careful analysis of the conduct of the whole Santiago campaign. Captain Arthur H. Lee of the Royal Artillery, the British Military Attache, who accompanied our troops to Cuba, writes of "The Regulars at El Caney." One of the few correspondents present on "The Day of Surrender" at Santiago was J. F. J. Archibald, and he describes the announcement of the truce and the memorable and dramatic raising of the Stars and Stripes. Mr. Wyckoff's "The Workers—The West, from Chicago to Denver," describes the great farming region of the Northwest. Senator Lodge's "Story of the Revolution" deals chiefly with the romantic career and treason of Benedict Arnold. There are typical drawings by Gibson, stories and poems.

A paper of which "President McKinley and the War" is the subject will attract the attention of many readers of the October *Chautauquan*. Cyrus C. Adams contributes a very timely article on "Our Colonial Possessions," in which he considers the commercial value of our late acquisitions and our responsibilities in the new role of a home government. Of perhaps equal interest at this juncture is "The Psychology of War," by C. Fabris, in the same issue. Lovers of beautiful architecture—and who is not—will find pleasure in the initial article upon "The Cathedrals of England." An article of commanding interest is that on "Electrical Manufacturing Interests."

As is well known, Fiske's History of the United States for Schools has been placed on the list of text-books for the Public Schools of Virginia by the State Board of Education. It has also been adopted by a number of private schools. While this one-volume history was prepared more especially for school use, it contains such a valuable bird's-eye view of the history of our country, and has been written in such an interesting and dignified way, that it has become especially popular among grown people. At the Boston Public Library, for instance, it has been called for oftener than any other one-volume history in the Library. Mr. Fiske has recently prepared additional matter relating to the Spanish war, and to the cessation of hostilities brought about by the signing of the protocol on August 12th. This additional matter, which will be included in all copies of the book, will be found of especial interest and value.

"Giving is not the throwing away of that which we never miss, but it is the consecrating to noble uses that which is very dear to us, that which has cost us much."

Answers to Correspondents.

[Questions touching religious experience, church work, doctrine, polity, and history are solicited as well as interpretation of Scripture passages.]

Ques. No. 198. What is meant by the rotary system as pertaining to deacons and elders in the Presbyterian Church, and what are its advantages and disadvantages?

Ans. Churches can have either the life or term system in the choice of such officials, who are elected by communicants only. Ordination is always for life. Once an elder or deacon, one is always such. The office is perpetual, but the exercise of its functions is decided by vote of members, where the rotary system is adopted. In this plan there must be three classes of elders or deacons, each class to consist of the same number; i. e., a session of three would have one in each class; one of six, two in a class; and so on. Thus one class retires, unless re-elected, each year, and all serve three years. The advantages of this system are that it secures recognition of merit by the re-election of useful men; it opens the way to bring fresh workers into the harness; and if a mistake has been made in the choice of an elder or deacon, there is a quiet way to correct the error by failing to re-elect. The main disadvantages are: in small churches, to find new material suitable, so virtually you have a life term; then in large churches sometimes there is unhealthy competition for the honors. Most of the churches adopting the rotary plan, however, like it, and we have never heard of a return to the other way, which is still allowable, only congregations must not try to have two kinds of elders or deacons—all must be life or else term officials.

Ques. No. 199. What are the duties of the assistant superintendent of a Sunday-school?

Ans. To perform the acts specified in the constitution of the school where such exists, or by mutual agreement with the superintendent. In the smaller schools he usually welcomes new scholars and visitors, and introduces the former to the superintendent for location in classes. Personally, or through the secretary, he distributes lesson papers and periodicals, looks out for the ventilation, executes commissions for the superintendent, and takes his place when necessary. He may also be chosen to review the lesson or to conduct the blackboard exercise. He does not need to be a fifth wheel.

Ques. No. 200. Can a man die as a good Christian and leave a million of dollars?

Ans. I have never tried it, for two reasons. I am not dead, and have never had the million. Unless I could believe that the million were needed as capital wherewith to earn dividends to be used for the glory of God, I could not justify my hands in holding on to so much money, when I know the needs of my fellow men as I do. Paul's advice in the sixth of first Timothy

shows the right use of wealth. Our Lord forbids us to lay up treasures on the earth for ourselves, but he may equip some men for the purpose of large and honorable accumulation designed to be used by them as stewards for His glory.

Words That Will Be Historic.

Here are some of the epigrammatic sayings of the present war that will go down in history:

"Excuse me sir; I have to report that the ship has been blown up and is sinking."—Bill Anthony of the *Maine*.

"Suspend judgment."—Captain Sigsbee's first message to Washington.

"Remember the *Maine*."—Commodore Schley's signal to the flying squadron.

"Don't hamper me with your instructions; I am not afraid of the entire Spanish fleet with my ship."—Captain Clark of the *Oregon* to the Board of Strategy.

"The battle of Manila killed me, but I would do it again."—Captain Gridley of the *Olympia* on his deathbed.

"Don't get between my guns and the enemy."—Commodore Dewey to Prince Henry of Germany.

"I've got them now, and they will never get home."—Commodore Schley, on guard at Santiago harbor.

"There must be no more recalls; iron will break at last."—Lieutenant Hobson to Admiral Sampson.

"Don't mind me boys; go on fighting."—Capt. Allyn K. Capron of the Rough Riders.

"Don't swear, boys; shoot."—Colonel Wood to the Rough Riders.

"Take that for the *Maine*."—Captain Sigsbee, as he fire a shot through the Spanish torpedo-boat *Terror*.

"Expect to take the place as soon as I can move; reinforcements will not reach me."—General Shafter before Santiago.

"Shafter is fighting, not writing."—Adjutant-General Corbin to Secretary Alger, when the latter asked for news from the front.

"War is not a picnic."—Sergeant Hamilton Fish, of the Rough Riders, to his mother.

"Afraid I'll strain my guns at long range; I'll close in."—Lieutenant Wainwright of the *Gloucester*, in the fight with Cervera's squadron.

"Don't cheer, boys; the poor devils are dying."—Captain Philip of the *Texas*.

"I want to make public acknowledgment that I believe in God the Father Almighty."—Captain Philip of the *Texas*.

"The *Maine* is avenged."—Lieutenant Wainwright after the destruction of Cervera's fleet.—*Northwestern Christian Advocate*.

Church News.

[We shall always be glad to hear from any church or pastor: as to happenings, activities and successes; as to additions to membership or congregation or contributions; also as to sketches of interesting occasions or meetings.—Ed.]

Ministerial Union.

Rev. Wm. Alexander, D.D., of the Theological Seminary read the paper before the Ministerial Union Monday, October 3d, on the subject of "Augustine and Augustinianism." He first gave an interesting sketch of his life, and then spoke of his writings. The pre-Christian writings of Augustine are said to be of no value except to show the power of his mind to grapple with profound questions. It was early recorded in his writings "that truth can be ascertained." Augustine showed the marked influence of Plato in all of his philosophical writings, through whose powerful dialectic he was won away from Manichaeism. It was largely through the influence of St. Jerome that he became a convert to the Christian faith. His early Biblical writings were based upon the old "Itala" version until the appearance of the Vulgate.

In strength of intellect and literary power he was always rated prince among the fathers, except, perhaps, Athanasius. The review of the theological value of the writings of Augustine and his influence upon the faith of the church was thorough and excellent. He said that the chief of his evangelical writings were to be found in his controversies with Pelagius. He was a Platonist and a realist, and laid the roots of man's condemnation in the guilt of Adam's sin. Incidentally it was remarked that this was Dr. Shedd's faith, and a delightful little anecdote was told of Dr. Shedd, who was asked "if he had repented of Adam's sin," and replied "Yes," he had, and the rejoinder was made that if so he was the only one that ever had.

The influence of Augustine on church history was said to be very great. The reformers received much of their fibre of faith from him. Luther, Melancthon, Calvin, were all more or less disciples of Augustine. Calvin first reduced his ideas to a workable system. There was a modicum of error in Augustine's system. He disavowed some of his

earlier teachings in later life; but his powerful mind still lives and energizes large masses of Christians. Indeed, said the writer of the paper, "The truths of the Bible came to their expression in the mighty mind of Augustine."

The paper next Monday will be by Mr. Geo. W. Dickie of the Union Iron Works—"The Influence of Modern Navies on the Civilization of To-day."

Silver Wedding Anniversary.

A delightful reception was given to Dr. and Mrs. Curry in the parlors of the Temescal Presbyterian church, Friday evening, September 30th. Representatives were present who had been members of the churches of which Dr. Curry had been pastor—West Berkeley, San Pablo and Placerville. The attendance was large, and the event one that will linger sweetly in the memory of the pastor, wife and friends. The editor of the OCCIDENT placed numerous other young men, who were present, in the shadow, by bringing along a lovely bride of his own. The voice of praise and thanksgiving was heard in prayer and hymn. Appropriate music was supplied by the church choir.

Prof. Day, an early friend and associate, gave pleasant reminiscences of their youthful days. For a time Dr. Curry was the professor and his friend the student. He confessed to lapse of memory concerning certain algebraic formulas and other difficult studies, that many wise men have forgotten. In behalf of himself and all present he offered hearty congratulations to the still happy, loving pair, and invoked the Lord's blessing upon his servants who had been faithful during the years gone. Miss Niccoll spoke with much feeling of the kindness of Dr. Curry during the time he labored in San Pablo when he had been with them in hours of joy and sorrow. She also discussed that very interesting subject of courtship, in an entertaining way, suggesting that few present did not have some practical knowledge of it. Dr. Coyle amused and satisfied us with his remarks, assuring Dr. and Mrs. Curry that they were reliable witnesses to the fact that marriage was not a failure; and it was very commendable in them that they had actually lived happily together for twenty-five years.

He spoke kindly of the church and its devotion to the pastor, and its fidelity in the service of the Master.

Looking upon a large table spread with choice and beautiful and useful pieces of silver ware, one could appreciate the generosity of the many friends who made it a veritable silver wedding anniversary. A bountiful repast had been prepared by the members of the congregation, that was greatly enjoyed by their guests. All left with good wishes, and the hope that many years of happiness and usefulness would be granted to such worthy friends and devoted followers of the Master.

[Our genial correspondent (Dr. McDonald) must have himself got under some sort of a shadow, for he here omits reference to a most graceful tribute in original verse read by himself, to the delight of all present.—Ed.]

Notes From the Camps.

Sept. 27th was a perfect day at the Presidio. The recent rain having laid the dust, freshened foliage and brought the springing grass, made all nature a gladsome day. Everywhere the boys in blue—when not on duty—were basking in the sun's warm rays, or, perhaps, enjoying the more pleasing recreation of a promenade with their fair friends, whose name was legion, giving the camps the appearance of a garden. A peaceful quiet reigned around until late in the afternoon, when rumor

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

ROYAL

BAKING POWDER
 Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

gained ground that the "Seventh" would be sent to Manila. Then shouts and yells became spontaneous. Not joyous, happy shouts, but those which boded insurrection, many of the men preferring to go home and to business rather than be kept on garrison or sentry duty. An officer succeeded in restoring quiet by making a neat little speech, closing with the statement that he might have something good in store for them on the morrow. This was taken with grains of allowance, and the result remains to be seen.

The health of the boys has greatly improved since their removal to the Presidio, and everything is being done by the Red Cross and other organiza-



A mother is always ready to sacrifice herself for her baby. But nature does not often call for any such sacrifice. On the contrary nature calls upon every mother to carefully protect herself and in that way to protect her baby.

During the critical period when a woman is looking forward to motherhood, the best protection she can give to the tender little life which is dependent upon her own, is to fortify herself with the health-bringing "Favorite Prescription" prepared by Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., and sold by all dealers in medicines.

All the dangers of motherhood and most of its pains and discomforts are entirely banished by the use of this rare "Prescription." It gives elastic strength and true healthful vitality to the special organs and nerve-centres involved in motherhood. This healthful condition is transmitted to the baby both by the improved quality of the mother's secreted nourishment and by the child's increased constitutional vigor.

It is a perfect health protector to them both. No other medicine was ever devised by an educated, scientific, physician for the express purpose of bringing health and strength to the special feminine organs. No other preparation ever accomplished this purpose so scientifically and effectually.

A more particular description of its remarkable properties with a full account of some surprising cures of female difficulties is given in one chapter of Dr. Pierce's great thousand-page illustrated book, "The People's Common Sense Medical Adviser," which is sent free paper-bound for the mere cost of mailing: 21 one-cent stamps; or, cloth-bound, for 31 stamps. Address the Doctor as above.

tions to counteract the bad effects of the earlier encampment of the regiments. They are enjoying this good weather, and now think we can have some good weather in San Francisco. The day was spent in the diet kitchen of the Tennessee regiment, where many availed themselves of good lunches, not being well enough to eat army rations. Nine were in the hospital, not very sick, but welcomed the kind ministrations of the ladies. As long as these boys are here there will be sickness and the need of kind attention.

Lucy Grove.

Prof. James' Lecture.

At Calvary Presbyterian church on Monday evening, October 10th, a treat is offered rarely presented. Prof. G. Wharton James will lecture upon Acoma, the Enchanted Mesa, and the Sun Worshippers of the United States. The tickets have been placed at twenty-five cents, and the proceeds are for the benefit of the Sunday-school. We hope that our readers will do themselves the goodness to go if they can.

Good Templars' Reception.

On Tuesday, October 11th, at 8 P. M., there will be a public reception of the Grand Lodge, I. O. G. T., of California, at the Howard Street M. E. church, between Second and Third streets. The speakers will be Mayor Phelan, the Hon. Niles Searles, Ex-Chief Justice of the Supreme Court of California; Mrs. Dorcas J. Spencer, State Secretary W. C. T. U.; Prof. Knowlton, and others. The music will be exceptionally fine. James Hamilton Howe, one of the foremost musicians in this part of the country, will assist; also Miss Neamata V. Van Pelt, pianist, and Miss Isella Van Pelt, vocalist — two young women well known among the churches as musicians of a high order. The whole program is excellent.

Benicia Presbyterial Society.

Benicia Presbyterial, Home and Foreign, met at Petaluma, Sept. 28th. From the morning's devotions to the benediction which closed the evening, the Spirit's presence was evident. Good fellowship prevailed, and the attendance of delegates was above the average. The words, "There is a sound of abundance of rain," summarize the tidings from auxiliaries.

Macbeth's is the only lamp-chimney advertised.

What of that?

It's the only make worth advertising.

Write Macbeth Pittsburgh Pa

Societies are alert and active. There is growing effort to bring all women in the churches into line as contributors to the missionary agencies, and an advance in the matter of quarterly payments. The missionary impulse given by acquaintance with Dr. Fish and responsibility for her support has been great and the spiritual gain incalculable.

A letter was read from our president, Mrs. W. B. Noble, resigning her office because of removal to Redlands, expressing her love for the missionary work of this Presbytery, urging loyalty to the "dear old blue flag" of our beloved Presbyterian church, and exhorting to dependence on the Holy Spirit. Mrs. Noble's resignation was received with deep regret, and resolutions adopted expressing esteem for her sweet Christian character and unselfish life, and acknowledging our indebtedness for the stimulus of her example and for her unwearied and efficient labors while with us. Mrs. T. F. Day was

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

A. W. GLEASON,

Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly upon the blood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Willaboro, O.

BLMYER BELLS

CHURCH SCHOOL FIRE ALARM
UNLIKE OTHER BELLS RICHER AND SWEETER TONE
HEARD FURTHER MORE DURABLE
THE CINCINNATI BELL FOUNDRY CO.
JAMES LINFORTH PACIFIC COAST AGENT
37 MARKET ST. SAN FRANCISCO CAL.

elected president for the unexpired term of office, and Mrs. T. F. Burnham vice-president.

The Quiet Hour of the afternoon was led by Mrs. Dr. Alexander. Short, pointed papers gave helpful and suggestive thoughts concerning the Holy Spirit's presence in the missionary meeting. A bright feature of the afternoon and evening sessions was the recitations of Scripture, and the songs given by two little girls from the Chinese Home. Charming letters were read from Dr. Fish, showing increasing knowledge of the Korean language, character and customs, and loving zeal for the salvation of the Korean women. Miss Chase's address on "Our Increased Responsibilities" emphasized the duty of the church to enter the doors providentially opened by the war with Spain. Miss de Fremery's address on Alaska was brimful of information regarding the extent, history and people of this "Great Land." The dark places of the earth are not all in foreign lands.

Clara Pierce, Rec. Sec.

Oakland Presbyterian Society.

The semi-annual meeting of the Oakland Foreign Presbyterian Society was held in Brooklyn church, Friday, September 23d, with good attendance and interest. The military idea

was predominant, both in program and decorations.

This society was founded in Brooklyn church, which is pre-eminently a missionary church. Encouraging reports of secretaries and treasurers followed. The baby bands were represented by their secretary, and by two little members of the Occidental Board whose song received the response, "Suffer little children to come unto Me," given by the congregation. Helpful suggestions, embodying many beautiful thoughts, were given by representatives of the several churches. The secretary of literature of the Occidental Board spoke briefly upon "Ammunition," saying that "knowledge is our ammunition. To get knowledge, read your Bible, your missionary magazines and leaflets, and consult the Year Book." Some of the Chinese children from the Occidental Home then gave their pretty songs and exercises, to the great

delight of all, and especially those strangers in our midst, who had not before seen and heard them. They are indeed an object lesson of the work of the Occidental Home.

In the afternoon, "Our Heroines of the Battlefield" were spoken of—Dr. Effie Worley Baillie, Miss Grace Russell, Miss Baxter and Hoormah. Mrs. I. M. Condit, under the topic, "Our Army and Navy," applied the four steps,—organization, drill, reporting and loyalty,—to mission work. Mrs. W. S. Bannerman, a

"DOMESTIC"

For thirty years the STANDARD of EXCELLENCE.
The Leader in all modern improvements.

Don't fail to see it before buying a **Sewing Machine.**

STANDARD PAPER PATTERNS.

Highest Perfection, Lowest Prices. Send for Catalogue.

J. W. EVANS,

1021 Market St., south side, nr. 6th.

G. A. BORDWELL

ARCHITECT

Churches and Dwellings Specialties

OFFICE: Room 39, No. 318 Pine St.

(Elevator 10 Leidesdorff) • SAN FRANCISCO

Charles Adams

Fit and Workmanship
Guaranteed. Prices
Moderate.

MERCHANT TAILOR.

1384 Market Street,
Opp. Central Park,
S. F., Cal.

The Occident is a Coast Bureau of Presbyterian Work and a First-class Advertising Medium.

Entered at San Francisco Post Office as second-class matter.

TERMS:

Per Year, in Advance\$2 00
To Foreign Countries..... 2 50

Subscribers are requested to remit promptly when the year for which their subscription is paid expires.

REMITTANCES may be made by Postoffice Order, Wells, Fargo & Co.'s Money Order or Bank Draft, and should be made payable to THE OCCIDENT.

The date of the "yellow label" shows to what time your subscription has been paid. When money is received the date will be changed, which will answer for a receipt. No receipt will be mailed unless request is made and stamp enclosed. If the label is not corrected within three weeks, please notify us.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full.

Subscribers wishing mailing address changed must give the old and the new address at the same time.

Address all communications to "THE OCCIDENT," 84 Donohoe Building, San Francisco, Cal., and not to individuals.

Letters of a personal nature may be addressed to the Editor, P. O. Box 206, Vallejo, Cal.

Quina-Laroche



Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poorness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

Grand National Prize of
16,600 Francs
at Paris

Paris: 22 Rue Drouot.
E. FOUGERA & CO.,
26-30 N. William St., New York.



BUCKEYE BELL FOUNDRY
E. W. VANDUZEN CO., Cincinnati, O., U. S.
Only High Class, Best Grade Copper and Tin
Full, Sweet Tone
Cheapest for Price
Fully Guaranteed
and Chimes. No Common Grades. The Best Only.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES
& PEALS in the World.
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.
MESHANE BELL FOUNDRY, BALTIMORE, MD.

DR. BLAUD'S PILLS
FOR
GENERAL DEBILITY

Silver Coated and "Blaud" stamped on each Pill
E. FOUGERA & CO., N.Y. All Druggists

returned missionary from Africa, told of their work in that dark continent among the Fang people. How much nearer Africa seemed as we listened o her thrilling experiences.

An address by Mrs. Marian Taylor followed. The young people had the closing hour in which the children shared, with recitations and songs, under flags and banners.

The verdict was, the best meeting of the society yet held.

Effie L. Kroll, Rec. Sec.

An Easy Way to Help a Worthy Cause.

TEMPLETON, CAL., }
Sept. 29, 1898. }

EDITOR OF THE OCCIDENT: Will you kindly give the Templeton church space in which to make known its request? It is this. The church is owing \$800, interest six per cent, payable semi-annually, on its manse. A committee of five was elected at a called church meeting, September 15th, to devise ways and means of meeting this debt as it falls due. The members of the church and congregation are all hard-working people. Not one among them all can be counted well-to-do in this world's goods. Every dollar has to be earned with labor at the plow or in the shop. The dry year has put the people at their wits' end to meet financial obligations. Many are really in need of the necessities of decent living; but all are willing to do all in their power to hold the manse and to keep up regular church services here.

Our plan is this. Wood of fine quality is abundant here, and we can get many cords of it to ship for sale, the proceeds to go toward paying for the manse. It is live oak and white oak, dry or freshly cut, as preferred. It must be shipped in carload lots of from ten to twelve cords per car, four-foot length. Of course, it can be cut by purchasers to any lengths for stoves or fire-places. Will the ministers of the Presbyterian churches of San Francisco or south of there, or any members of their congregations, unite in taking one or more carloads of us at the regular market price? A few members clubbing together could give us an order, and we should then guarantee the best value for the money. You would help a good cause, and lose nothing by the bargain. Any one who can give us an

order, or wishes for any further information, will please address

*Mrs. Annie L. Morrison,
Sec. Manse Fund Com.
Templeton, Cal.*

This wood will be shipped to any part of California where freight rates permit, upon the following terms: Take the retail price in your town of like wood, deduct the freight, and remit the balance to the above address.—*Ed.*

The Presbyterian Orphanage and Farm.

The matron, Miss Edgington, writes for us to send her comforts as soon as possible, two and a half yards by one and a half. The nights are cold, and the children now number 122. Wells, Fargo sends at half price. Let every church send us at least one comfort, directed to the Presbyterian Orphanage—and then we may not have enough. Fruit, dried or fresh, the matron wishes.

And now about

OUR LAND.

Across the street from the farm, not far from our Theological Seminary, is land to be secured, enough for our main building, the children's cottage, the babies' home, workshops, etc., and it will cost \$3,000. Will you not draw a check and help us to pay for it, and help us to save the children? "Blessed is he who considereth the poor." Ninety children every Sunday at our Presbyterian church, and over one hundred in Sunday-school. Does this mean anything to you as a Christian? It does, I know, by the past.

*Mrs. P. D. Browne,
Pres. Orphanage and Farm.*



**14 and 16
Kearny Street**

Formerly 427 Kearny

Have you ever considered how needful it is to take the utmost care of your eyesight? You cannot do this, however, without the practical aid of a scientific optician. Therefore consult the Berteling Optical Co., the Oldest Establishment on the Pacific Coast.

California.

Delegates to Synod going by rail, unless expecting to stop off between San Francisco and Los Angeles, should procure the *limited* ticket.

Wm. S. Young, S. C.



**"Where do you
buy your
Books?"**

There is *one* bookstore in San Francisco that will supply any proper book published at the same price it can be obtained for from either New York or Chicago.

Catalogues of any publisher on request.

*Write them
to-day*

American Tract Society
637 Market St.
San Francisco

Quick Mail Order Department

So far as possible all orders are filled on day of receipt. Any book ordered, if not in stock, quickly obtained. Inquiries about any book cheerfully and promptly answered.

American Tract Society
San Francisco

OAKLAND.—The First church reports the following additions: September 4th, four on confession and ten

FOR OVER FIFTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other kind.

YOUR NAME and address, if you have
is all I need, provided you will read what I send you, to convince you that Rheumatism of all kinds and in all stages can positively be cured by

RHEUMATISM

PHOSPHOROUS WATER.
J. G. CHOWN, AGENT,
901 POWELL ST., SAN FRANCISCO.

TRY — **W. H. WISEMAN**
Wholesale and Retail Dealer in
COAL

1711 Sacramento St., nr. Polk, San Francisco.
TEL. SUTTER 151.

Mail or Telephone Orders delivered promptly in any quantity.



SO FIRMLY fixed in woman's nature is the love of needle work, that your little girl, before she is in her teens, picks up a knowledge of sewing. You can help her in her doll work, and she may even be taught a practical use of the

SINGER SEWING MACHINE
It is so SIMPLE in its OPERATION.
Full set of attachments for fancy sewing with each machine without extra charge.
Beware of infringing imitations of SINGER MACHINES. Look for our trade-mark.
Sold (cash or instalments) only from our own offices, which are in every city.

THE SINGER MANF'G COMPANY.

22 POST ST., SAN FRANCISCO, CAL.



"A PERFECT FOOD—as Wholesome as it is Delicious."

**WALTER BAKER & CO.'S
BREAKFAST COCOA**

"Has stood the test of more than 100 years' use among all classes, and for purity and honest worth is unequalled."
—Medical and Surgical Journal.

Costs less than **ONE CENT** a Cup.
Trade-Mark on Every Package.

**WALTER BAKER & CO. LTD.,
DORCHESTER, MASS.**

TRADE-MARK. Established 1780.

by certificate; October 2d, two on confession and nineteen by certificate, making thirty-five in all.

DAVISVILLE. — September 25th was a great day in the history of the Davisville church, Rev. J. W. Dorrance, S. S. It was the first annual rallying day in the interests of the Twentieth Century Movement. The seating capacity of the church was taxed to its utmost to accommodate the great number present. The decorations with flowers and flags produced a pleasing effect. The beautiful Rallying Day services furnished by the Board of Publication and Sabbath-school Work was rendered by the Sunday-school and congregation, in spirit and in truth. During the day two names were added to the membership roll of the church, and twelve names to the young people's society of Christian Endeavor, which swells the membership of the four-weeks-old Y. P. S. C. E. to thirty-five. A free-will offering amounting to fifteen dollars and fifty-nine cents, for the benefit of Sabbath-school missions, was received. There is a marked forward movement along all lines of the church work, to the great delight of all the officers of the church.

TEMPLETON.—In May our pastor, Rev. Isaac Baird, severed his connections with this church and went East. Since then our pulpit has been supplied with ministers of other denominations; but at a regular church meeting September 15th, the session was instructed to take steps at once to employ a regular minister. It is expected that the matter will be pre-

sented at Presbytery, which meets Oct. 10th at Santa Cruz. While we cannot this bad year promise a big salary, we can offer a fine manse, one room especially built for a study, a library, all the wood he would need to keep warm with, and a share of our means. On several occasions in former years the Board of Missions has assisted us, and better to help a little over this one very hard year than lose all the ground so long held here. A committee to devise ways and means to meet the indebtedness on the manse has given a social that netted \$24.05. The sale of many cords of wood has been made. Rally day was observed by our Sunday-school with fine exercises, and in addition to the regular collection for the school, a collection of \$3.07 was sent to the state board. Take it all in all, our church seems to be very much alive for one without a pastor. When he comes he will be very welcome, and find us up and doing.

IN MEMORIAM.

[The hearts of many will go out in tender and fraternal sympathy with Brother Carson, of Trinity church, who for several months has been under the heavy strain due to the severe and peculiarly sad illness of his wife, who is now released and at rest. The consolations so often given helpfully to others, this dear brother will now receive from Him who was the "Man of Sorrows" and "acquainted with grief."—Ed.]

On Wednesday morning, September 28, the wife of Rev. A. N. Carson, D.D., pastor of Trinity Presbyterian

church of this city, was suddenly released from a long and distressing illness. Mrs. Carson was born in Greenville, Tennessee, August 6, 1849, and was the daughter of Capt. David Sevier, who was a great nephew of John Sevier, the first Governor of Tennessee. Dr. and Mrs. Carson were married June 15, 1875, and four children were born to them, three of whom died in childhood and are buried at Westerville, Ohio; and now their mother sleeps with them. Dr. Carson has been located at Westerville, Dayton and Piqua, Ohio; St. Paul, Minnesota; East Orange, N. J.; now in this city. The last five years Mrs. Carson has been an invalid; previous to that time she was able to stand shoulder to shoulder with her husband in his work. Now, she has gone to the land where "there shall be no more pain" "nor sorrow" "nor death"! "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."—Rev. 19: 8.

Synod of California.

The annual session of the Synod of California will be held in the First Presbyterian church, San Diego, on Thursday, October 20th, at 7:30 P. M., and will be opened with a sermon by the retiring moderator, the Rev. William M. Hersman. A special rate of one and one-third fare for the round trip to any attendant on the sessions of Synod has been procured on all California divisions of the S. P. R. R. system and the S. F. and N. P. C. R. Company.

From Los Angeles to San Diego a special round trip rate of \$3 for all attendants has been procured on the Santa Fe railroad, good going Oct. 19th and 20th only, and returning within 30 days. No certificate required. Correspondingly low rates from other Southern California points on this line.

The P. C. S. S. Co. will give their usual ministerial recognition on their steamships from all California ports, and all others a round-trip rate of one and one-half regular fare; paying full fare going and taking a receipt and having this endorsed the same as in case of railroads.

Proper blanks will be furnished to all members of the Synod by mail, and to others on application to the Stated Clerk. Ministers should procure half fare permits that cover the entire distance to Los Angeles through the local S. P. R. R. agent, if on that line, and if not, by addressing Mr. T. H. Goodman, San Francisco. Ministers not living on the lines of the S. P. R. R. will please procure their usual half-fare ministerial rates to the point where the S. P. lines are touched. Other attendants will use the special rate, for which a blank will be furnished by the

Stated Clerk on any of the lines. Attendants from Nevada will be obliged to pay the regular fare where there are no special round-trip rates until a point is reached where the special rates are obtained. Entertainment will be furnished at first-class places for one dollar per diem. Address Mr. Nat R. Titus, Chairman of the Committee of Arrangements, City Auditor's Office, San Diego, Cal.

WM. S. YOUNG, Stated Clerk.
247 East 30th St., Los Angeles, Cal.

NOTICE OF MEETINGS.

Synods.

OREGON, Oct. 13th, 7:30 P. M., Albany, Ore., First church. Sermon by Rev. Richard M. Hayes. Reports from permanent and special committees. Estimates from Presbyteries for Home Mission work for next fiscal year.

WASHINGTON, October 6th, 7:30 p. m., Spokane, Wash., First church.

Presbyteries.

BENICIA, October 19th, 7:30 p. m., San Diego, Cal., First church.

SAN FRANCISCO, October 11th, 9:00 A. M. San Francisco, Calvary. Important meeting. Churches will please send synodical dues.

STOCKTON, October 18th, 7:30 P. M., Fowler, Calif.

SAN JOSE, October 10th, 7:30 P. M., Santa Cruz, Calif.

SACRAMENTO, October 19, 2:00 P. M., San Diego, Calif., First church.

WILLAMETTE, October 11th, 7:30 P. M., Independence, Ore.

SOUTHERN OREGON, October 12th, 9:00 A. M., Yoncalla, Wash.

EAST OREGON, October 11th, 11:00 A. M., Goldendale, Wash.

A Minister's Trials.

This narrative from a minister is of greatest value to those whose nerves are unstrung, health shattered or otherwise ailing. It is particularly appropriate in this age of active, nervous, endless labor.

We are living too fast. "Fast as lightning," expresses it, for we talk by electricity, cook by electricity, travel by electricity and so on.

It's a hurry, hurry, hurry from the cradle to the grave.

We crowd too much; crowd our work, crowd our eating, crowd our pleasure, crowd our sleeping.

A "breaking down of the nervous system" is the way of expressing the result.

It means a depleting of the nerves induced by prolonged strain; overtaxing of the nervous system; a product of over-hurry and bustle.

It affects all people in all walks of life. It baffles physicians of all schools.

No one knows the horrors of such a condition better than Rev. J. N. McCready, of Elkton, Mich. For years he labored faithfully and well. He was progressive and aggressive; a leader among men, a deep thinker and a hard worker.

In his zeal, he overworked; overtaxed his mental and physical strength.

The outlook was dark, with health shattered and recovery apparently hopeless.

Many means for a cure were tried, without receiving benefit.

Finally he took Dr. Williams' Pink Pills for Pale People and was restored to health.

He says:

"In April, 1896, the physicians said I must stop preaching or die.

"I had overtaxed myself and was suffering from a complete breaking down of my nervous system and a persistent stomach trouble.

"Several physicians treated me, but no permanent benefit was derived.

"Four times I was stricken with nervous prostration; twice with gastritis.

"These attacks would throw me into spasms.

"I could eat neither meat or vegetables.

"If my bare feet touched the floor I was immediately seized with cramps.

"I was used up; helpless, hopeless.

"I commenced to take Dr. Williams' Pink Pills for Pale People. One box was consumed and I felt no better. This discouraged me.

"My wife urged me to try the pills some more, feeling that my life depended upon the result.

"I continued to take them.

"Since then, and it has been several months, I have enjoyed life.

"Have preached all summer and held revival meetings for fifteen weeks.

"I have had no muscular exercise for years, but recently, have done considerable hard work in my garden, my muscles standing this test remarkably well.

"Every Sabbath I preach three times and now think I am good for another twenty years, if the Lord wills."

To add weight to his words, Rev. McCready made affidavit before J. D. Brookes, Notary Public.

Dr. Williams' Pink Pills for Pale People exert a powerful influence in restoring wasted nerve power and in purifying and enriching the blood. Druggists consider them the most effective remedy which they dispense.

Household.

CHILI SAUCE (delicious).—Eighteen ripe tomatoes, six onions, three green peppers, one cup sugar, one cup of cider vinegar, two teaspoonfuls of salt, one teaspoonful each of cinnamon, allspice, nutmeg, one and a half teaspoonfuls of cloves. Scald and peel the tomatoes, and cook with the onions and peppers until tender. Then add the vinegar, sugar and spices tied in a bag and cook ten minutes longer. Whole spices preferred. Seal in glass jars.

ROLL JELLY CAKE.—Three eggs; the yolks beaten with one cup of sugar, two tablespoonfuls of sweet milk. Beat the whites to a froth, then thoroughly with the yolks and sugar. Mix one heaping teaspoonful of Cleveland's Superior baking powder with one cup of flour; add to the other ingredients; flavor with lemon and bake immediately in moderately hot oven. While hot remove from pan and lay on a cloth, wet with cold water. Spread with jelly and roll quickly. Sprinkle with powdered sugar.

COLD CATSUP.—One and a half peck of tomatoes, chopped; two roots of grated horse-radish; one small teacup of fine salt; one-half teacup of white mustard seed; one-half teacup of black mustard seed; one tablespoonful of ground black pepper; two red peppers chopped without the seeds; four celery stalks, chopped; one teacup of chopped onion or nasturtiums; one teaspoonful of ground cloves; one of mace; two of cinnamon; one teacup of sugar; three pints of good cider vinegar. Mix well and it is ready to use. It will keep in any jar. Very good.—Miss Wister.

GINGER WAFERS.—One cup sugar, one and a half cup butter, one and a half cup milk, two cups flour, two teaspoonfuls ginger. Cream the butter and sugar thoroughly, add milk, ginger and flour. Cover the bottom of a cold, smooth, inverted baking pan with butter and spread the batter on it as thin as a card. Bake in a moderate oven and cut into squares and remove from pan while still hot. The pan must be cooled every time before spreading. Keep in an air-tight tin box. Excellent for high teas.

THE OCCIDENTAL PUBLISHING CO.

Formerly Monarch Book Co., Stockton, Cal.

Is the only house west of Chicago carrying a full line of the latest and best.....

JUVENILE HOLIDAY BOOKS

Agents working for us WHO BEGIN EARLY average \$25 per week. No delay or heavy freights. Recommend your friends to give us a trial. IT WILL PAY YOU, and they will save money by dealing with us instead of sending east and taking chances of disappointing subscribers about time of delivery. Send for circulars and our special terms. Address

M. A. THOMPSON, Proprietor
Oakland, Cal., Dep't 0

H. LeBARON SMITH The American Tailor.

320 BUSH STREET,
Above Montgomery.

15 per cent off to Clergymen.

DR. HAYES C. FRENCH

Surgery, and Diseases of the

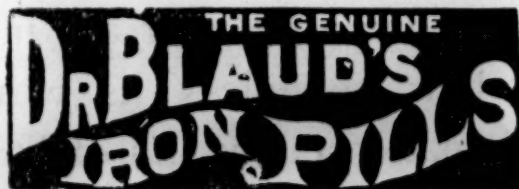
Eye, Ear, Nose, and Throat.

Y. M. C. A. BUILDING, San Francisco, Cal.

Office Hours: 11-12 and 1-4. Tel. Black 2521.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



are silver-coated and have the name "BLAUD" stamped on each Pill. They have been prescribed with the most satisfactory results for more than 50 years in cases of Anemia, Chlorosis, etc.

Sold only in original bottles of 100 and 200 Pills, Imported by

E. FOUGERA & CO., N. Y.



WHEELER & WILSON MFG. CO.

933 Market St., Bet. 5th and 6th, San Francisco.

Occidental Hotel

SAN FRANCISCO.

W. B. HOOPER, Lessee.

A Quiet Home For Families

HOTEL WESTMINSTER.

Los Angeles, Cal.

Remodeled,
Rebuilt and
Elegantly Refurnished.

275 ROOMS.

100 Rooms with Private Baths, all entirely up-to-date.

American and European Plan.

Electric Cars from all parts of the city pass the door.

F. O. JOHNSON.
PROPRIETOR.

BOYS and GIRLS!

We offer you a chance to earn premiums and to learn business methods at the same time. If under 20, write for particulars to

SMITHS' CASH STORE

25, 27 Market St., S. F.

Does it Pay to Advertise?

That is what we are trying to find out. Bring this Ad. with you and it will be accepted for

\$10.00

as part payment, if you purchase one of our NEW UP-TO-DATE SEWING MACHINES.

THE SATURDAY EVENING POST



The Oldest Paper in America
FOUNDED A. D. 1728
BENJAMIN FRANKLIN

A high-grade illustrated weekly magazine, equal in tone and character to the best of the monthlies. In addition to the best original matter obtainable, the Post will present each week the best in the newspapers, periodicals and books of the world. It will aim to be to contemporary literature what a Salon exhibit is to art, bringing together the choicest bits of literature from all modern sources and giving them a deserved place together, 'on

the line.' We have the literary resources of the world to draw upon. The best writers of the world are practically a retained corps of contributors. It would be impossible for any magazine, no matter how boundless its wealth, to obtain, as

original matter, the wealth of literature we have to offer weekly. The handsome illustrations in the Post are original.

To introduce it into your family, it will be mailed every week from now to January 1, 1899, on receipt of

ONLY TEN CENTS,

Silver or
Stamps

(The regular subscription is \$2.50 per year)

THE CURTIS PUBLISHING COMPANY, Philadelphia

